

# Calvinist Contact

An independent Christian weekly

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## Filipinos learn about pigs and hamburgers

James Van Hermert

MANILA, Philippines (CRWRC) — Bright, clean, esthetic McDonald's restaurants are popping up all over Metro Manila, often in contrast to the dirty and squalid condition of much of the city. How can a fast-food chain imported from North America be a good thing for this country where 70 per cent of its population can never afford a Big Mac?

It all boils (fries?) down to one thing: management. McDonald's is so successful because of its management philosophy and practices. McDonald's knows its business: service. In the West this is often taken for granted, but the concept of good service to a customer or client is virtually unknown in the Philippines.

McDonald's is training hundreds of young people in the Philippines in the

practice of good service, which requires cleanliness, order, discipline, responsibility and productivity. These young people may not be able to afford the hamburgers they make, but they have learned invaluable life-changing skills and habits.

The Christian Reformed World Relief Committee (CRWRC) in the Philippines also knows its business: service to the poor in the name of Christ. Like McDonald's restaurants, Christian Service Groups are popping up all over Manila. At last count there were 19 Christian Service Groups (more than the number of McDonald's restaurants) serving several thousand families.

Christian Service Groups are CRWRC's primary organizational vehicle to promote Christian community development. These groups cross denominational lines and focus on the development of the whole person through income generation projects (such as pig raising, handicrafts and small businesses), primary health care

See PIGS — p. 2

## Caribbean ministry helps Christians in Nicaragua



Photo: Caribbean Christian Ministries  
Donnan (l) drove this van to Nicaragua.

Robert VanderVennen

TORONTO — "Leaving your country can be very difficult. But staying can also be difficult. Unfortunately, 95 per cent of what is currently being done to help Nicaraguans by conservative, Bible-believing North American Christians is concentrated on the 10 to 15 per cent of the people who have left Nicaragua," says Rev. G.W. Donnan, president of Caribbean Christian Ministries.

"They certainly need help," continues Donnan. "But if a change in the direction of freedom is a worthy objective, perhaps it is time we consider the people who can have the greatest impact on bringing about change inside the country of Nicaragua for the glory of God."

Donnan backed up his brave words in June by driving a 1988 diesel-powered van pulling a loaded six-foot trailer and large car-top carrier — eight tons in all

— 3986 miles from his base in Ft. Lauderdale, Florida, to Christians in Nicaragua. He "had to pay for a guide in Guatemala and an armed escort through Honduras. Nicaragua was actually the easiest of all the countries to get into," he says.

This support was made possible by donations of money, supplies and equipment by Americans and Canadians who wish to help impoverished Christians and their churches in Nicaragua.

The work in Nicaragua is headed by Rev. Ernan Savery, who some years ago was a political prisoner for 11 months. Through his witness at that time, many Somoza guards who were also imprisoned became Christians. In accord with the recent Central American presidents' agreement, some 1,900 political prisoners — mostly former Somoza guards — have been freed. But some of these released prisoners have been recently found dead, and it is expected that most of the others will leave Nicaragua for the United States.

Caribbean Christian Ministries has its international headquarters in Suriname, where it has been working for many years. It has defined its evangelical mandate as preaching the gospel to every creature, and its cultural mandate as making disciples of every nation.

Its discipling ministry has six arms, of which one of the most substantial is its aid to Christian schools through curriculum assistance, teacher training and promoting financial self-support.

Its relief ministry is based on compassionate caring in the name of Christ. Its aid is directed to 1,000 pastors' families, 10,000 children attending Christian schools and

See MANDATE — p. 2

### Thinkbit

"Vice-" is the prefix of a job title often held by a hatchet-man with ambitions to become a chainsaw.

Dale McAdam in *Change*

## A real windmill near Goderich? Nah, it can't be!



Photo: Keith deJong

The Folmar is a full-sized, wind-powered sawmill standing near a man-made, 35-acre lake with canal and drawbridge in Bayfield, near Goderich, Ont. Modeling it after a Dutch windmill called the "Arend" (Harlingen, Friesland), it took owner Frank deJong 17 years to complete it. For a four-page feature on this, what author Reinder Klein calls "a consummate work of art," see pp. 11-14 in this issue.

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## Mandate to evangelize and make disciples

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200,000 homeless internal refugees in Nicaragua.

Its leadership training efforts reach 1,300 pastors in 83 denominations, and also lay church leaders and Sunday School teachers. As a ministry that is not denominational, it promotes unity and mutual support among the fragmented

denominations in the Caribbean.

A particular problem in Nicaragua is that after decades of subjection the people feel powerless. They find it hard to believe that they can help themselves after a lifetime of dependency. The ministry has worked hard at introducing self-support programs, one of

which is to help the people get small machines to make cement blocks. All the raw materials needed for the blocks are available within the country, and the blocks are in much demand. Rev. Donnan says that one of these machines can support a whole Christian

school as well as provide jobs.

Perhaps the most far-reaching program of Caribbean Christian Ministries is its Good News Bible Study course, which in its Dutch and English versions serves almost 20,000 students in 36 countries. They have now prepared a Spanish edition to be printed in Nicaragua, which is expected to

meet the need for better Bible knowledge.

The ministry currently has 15 staff members in Suriname, four in Nicaragua, and one in the United States. Rev. John Van Hemert, Christian Reformed pastor in Boynton Beach, Florida, is a member of the board.

## Pigs over hamburgers

... continued from page 1.  
training, improved housing and sanitation, and Bible studies.

Through these projects, people gain valuable and life-changing financial, managerial and organizational skills. But more importantly, the people learn that they are made in the image of God and that their

newly developed skills and talents must be used to serve God and their neighbour.

CRWRC and its pigs has one up on McDonald's and its hamburgers: its service to the poor is done in the name of Christ. And that makes a Kingdom's worth of difference.

## BETWEEN THE LINES

*Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn*



### Not a time to lose one more Christian voice

Some time during the next few weeks Citizens for Public Justice (CPJ) will be faced with making decisions which could well have some long-term implications. Among the decisions is one which envisages the closure of its local Calgary office. Diminishing resources are forcing the board to face the prospect of closing an office of the Alberta affiliate. After nearly a decade of noteworthy contributions to this community, the provincial and national scene, this prospect is cause for some reflection.

Foremost, the prospective closure is an admission that CPJ is losing ground among its traditional support community. Even though another office will remain open elsewhere in Alberta, the much diminished presence will likely result in a decline in the number of memberships, the level of support and in the activity of those remaining. It seems most likely, therefore, that the proposed solution will serve only to exacerbate an already serious problem.

At a time in Canada's history when the voice of Christians of any stripe is barely audible in the public arena, the closure of a CPJ office anywhere signifies a further retreat into the relative comfort of the institutional trinity: home, school and church. In some sense this is a characteristic of a comfortably sheltered ethnic and religious community which has achieved its primary strategic objective in the establishment and security of its families, churches and educational institutions. However, it is the retreat which is disturbing in the diminishing support for CPJ, whose existence is based on speaking in the public arena from a gospel perspective.

At the same time there are some very good practical reasons for CPJ's failure to obtain adequate funds for support of its mission. Its critics have noted that CPJ occasionally demonstrates a remarkable ability to shoot itself in the public relations foot! Furthermore, it's frequently a staff rather than a membership-directed organization, leaving the latter somewhat unsure of its role and unrepresented in the positions taken. However, unless the critics have specific alternatives to offer, those who use this as the basis for not supporting and encouraging the organization suffer from a difficulty greater than the mere *faux pas* by CPJ in public relations.

Behind all of this, I believe, is a greater cause

for CPJ's problems and its financial difficulties; namely, the division among supporters could be between the spirit which guides private life versus the one which serves public life. The history of this pernicious dualism, like so much of contemporary political life, is in the unfolding of liberalism and its all-encompassing influence. Basically it is a belief that religion is a private matter and does not belong in the public arena. Along with the perceived failure of CPJ to maintain a "Reformational identity" it has become much easier for many to redirect support in line with organizations that fit the widely accepted vision of liberalism.

In addition, this vision has also made it easier for many of us to support and participate rather uncritically in the mainline political parties even though most of them are devoid of any substantial biblical purpose or direction. In fact, our ability to be critical is often limited to proposing some operational alternatives in rephrased language that is often more closely associated with either the right or the left, depending on our temporal alliances.

It is in the context of this division between the public and private area of our life that CPJ's mission is unable to find sufficient support to continue with its office in Calgary.

The needs of home, school and church are legitimate and important. However, our growing abuse of these institutions by pouring in proportionally excessive resources, is reinforcing the already restricted practice of ongoing reformation.

No one should be mistaken about the public impact of losing a CPJ office. This is not a time when the voice of Christians is in great demand, especially not in the public arena. However, in this city and in this province, CPJ has been one of the very few audible voices proclaiming the Good News. Its demise will certainly further lower the volume of that voice.

To paraphrase the late French philosopher Michel Foucault in commenting on the failure of Marxism following the French Communist Party's refusal to support the student revolution of May 1968, "The Reformed community ... is determined not to be a reforming community"!

*Jake Kuiken is a registered social worker living in Calgary, Alta., with his wife Keenie and their two children Michael and Michelle.*

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# A difference in attitudes

Cecil E. Burridge

Attitudes can make or break you. It is said that an attitude of failure makes for failure; positive thinking tends to bring success. Doctors tell us that a right attitude helps sick bodies to heal, that it makes for longevity, that it even eases pain. Whatever the field of endeavour — medicine, psychology, religion — attitudes can make one miserable or very happy.

Two widows, both members of the same church, were so different in their attitudes it affected their personal happiness. It showed on their faces. One had lost her husband rather suddenly three years before I became her minister. She lived a miserable existence. She mourned for her husband all day long. She was so upset she never returned to church after her husband died.

This widow's son and wife and family always worshipped on the Lord's Day; so I learned

early in my ministry that his mother had a real problem. "Go and see her," he said to me, "If she doesn't change her attitude and snap out of her depression, she's going to kill herself."

I saw the lady several times over the next two years and got nowhere. She got out of bed weeping every morning and returned to it in sorrow every night. The son who spoke to me, and a married daughter who lived next door, and friends and neighbours told me these things were true.

I believed what they said. I could see it on the woman's face. I detected it in her voice. Whenever I tried to console her she wept even more. Nor did she find comfort in the scriptures. When I pointed out to her that other women had lost their husbands and had learned to cope with widowhood she snapped, "Yes, but why did God have to take my husband?"

In vain I replied that life must end for everyone. Her husband who died at 76 had lived a good life, they had had a happy life together, they had raised a nice family and now the widow was loved by several teenage grandchildren. The woman, however, never saw the blessings; she saw only the heartache. She never accepted the reality of the loss of her husband. Her attitude made her life miserable.

## Love and trust

The second widow sympathized with the first one for she had lost her husband some years earlier. But this lady quickly learned how to cope. She accepted things as they were. She said to me, "It's hard to lose your husband, but you can't keep crying all the time. You have your own life to live."

This 80-year-old lady lived life well — in spite of the fact that she had an additional

handicap — she was blind. She had been blind for 20 years. She still looked after her own home, doing the household chores and cooking for herself and two unmarried sons. More than once I watched this elderly widow prepare delicious meals without mishap.

When Sunday arrived this widow and her two sons (and a married son and wife and children) were in church to worship. Illness was the only thing that kept any of them away, and that seldom occurred. Sunday after Sunday they sat together and praised the Lord. Enthralled, I watched the lady's face shine as she sang the hymns right along with the congregation. She must have known every song in the book by heart, for I never saw her falter. When I asked her about it she said, "Well, I know a lot of hymns."

Everyone in the congregation loved the blind widow. And she loved them. She looked forward to being with them each Sunday. She positively glowed with friendliness. Never did I hear a harsh word spoken against her.

She loved Jesus too. Daily she trusted him to help her with each activity. Weekly she came to worship. Now she is with

Christ in paradise.

## Jesus still helps

Jesus likes to help people. When he was on earth he helped the widow of Nain. When the woman's only son was being carried to the cemetery, Jesus walked up to the funeral procession and touched the bier of the deceased. Jesus said, "Young man, ... Arise," and the dead young man was restored to life (Luke 7:14, 15).

Jesus still helps widows. Jesus still helps those who trust him. It is essential to have the proper attitude toward him. On the Cross of Calvary, Jesus took unto himself the full debt and demerit of our sin. He stayed the hand of God's judgment so that believers can go to heaven. His attitude toward sinners is that he wants to save them, but he cannot do it until they surrender to him.

The first widow held the wrong attitude in her heart and mind; the second widow held the right one. What is your attitude?

*Cecil Burridge is a semi-retired minister serving three Presbyterian churches in Oro Township, Simcoe County, Ont.*

# Veterinary association elects new president

Anne Hutten

HALIFAX — The Canadian Veterinary Medical Association's new president is energetic, determined and independent. She's also the first woman to head this traditionally male-oriented body of veterinarians, and a Francophone besides.

At age 37, Dr. Christiane Gagnon of Montreal personifies the great gender change seen within this profession in recent years. As was apparent at the 41st annual conference of the Atlantic Provinces Veterinary Associations held in Halifax, women now account for close to half the veterinarians.

For Gagnon, being a role model is not as important as are the issues facing veterinarians. Consumers need to know that the profession has moved beyond what is traditionally thought of as animal medicine, she says.

As one example, she points to the meat and dairy product consumption by almost every consumer. That, she says, means everyone is involved with animal health, not just veterinarians. Similarly, the CVMA has just passed a resolution calling for the establishment of laboratories to study the diseases of wildlife.

This is not as arcane a subject as it might appear, says Gagnon. Canada's wildlife suffer from environmental diseases and contaminants, as does the human population. At the moment, the country lacks a centralized data centre for such studies, which would benefit not only animals but people. "Wildlife are a sentinel. They can be an alarm signal of what is happening in our

society," says Gagnon. So if the birds are dying, "Let's find out what is wrong."

## Changing profession

The veterinary profession is experiencing many other changes. By now, fewer than one-quarter of its members work with farm animals. About 60 per cent run a small animal practice, treating cats, dogs and other companion animals. The rest work in industry or government positions.

Among those who do work with farmers, the emphasis is changing from doing emergency calls to preventive medicine. That includes advice on nutrition and general herd management practices. A relatively new field is dentistry, with extractions and periodontal disease treatment becoming more prevalent for the pets of an affluent society.

Gagnon and other speakers at the Atlantic Provinces conference urged colleagues to become part of these new

trends rather than stagnating in the old James Herriot role. Gagnon herself appears keen to tackle every issue. For starters, she will lead the fight for an exemption from the proposed goods and services tax. Michael Wilson has promised not to tax essential services, she explains. This includes food and health.

"When you tax veterinary medicine, you tax food and health." This sounds like a stretched argument until Gagnon explains that prescriptions for food animals would be taxed, raising the cost of meat and milk production. As for health, the CVMA holds that prevention of rabies and other communicable diseases in animals directly protects human health as well.

It would appear that CVMA members can expect an active period under Christiane Gagnon. With strong views on a wide variety of issues, she is willing to work with colleagues in battling problems within the profession and in the world community.

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## It's not enough to flee East Germany

Life without liberty is barely desirable, goes the first half of a saying. East Germans fleeing through Czechoslovakia, Hungary and Austria into West Germany can testify that the proof of that statement lies in the eating of the pudding. The irrepressible and irreverent Soviet rebel Boris Yeltsin has also eaten of the pudding and has made it known that oppression is not his favourite dish. Speaking to a Baltimore audience he said that we should keep our eye on communism but never practise it on earth.

The second half of the statement on liberty makes the point that freedom without conflict is impossible. A Romanian friend has told me that one of the conflicts of liberty is being confronted with so many choices. He wants to become a computer analyst. How shall he do it? He can go to university, to a community college or take night courses at various institutions and levels.

Choices, choices and more choices. In Romania these matters were rather simple, he told me. The government regulates all things and determines the one path that must be taken by all to enter any profession. It may not be the apex of freedom, but it takes a lot of worry out of your life.

My friend is not complaining, but he notices that he is ill-prepared to find his way in a society that offers many possibilities. I personally think that this experience is made more difficult when that society is individualistic in the way it functions. I am not just talking personal attitudes, though they contribute to a difficult entry into a society. Even the transportation system of our society, for example, is highly individualistic and stubbornly inadequate for those who don't own a car.

### Concern about future

Nevertheless, taking the initiative is a new experience for my Romanian friend. Shall he buy a car? If so, what kind of car? Will there be a job waiting for him when he is finished with his training? Where will he live? Is he doing enough to create new opportunities? I can tell that liberty offers sometimes more conflict than he is comfortable with. He is far more preoccupied with the future than he ever was back home.

I have counselled him that even in a relatively free society it's possible to live one day at a time. But he shouldn't take his cue from every Canadian he meets. Not everyone in our society knows the secret. There are plenty of Christians even who don't know what to do with Christ's saying that you can't add an inch to your height by worrying. Most people that I see sprouting up (our six-foot-two youngest son is a case in point), do it by eating instead of by worrying about what they shall eat.

Not that worrying is totally ineffective in producing results. It can make you rich and powerful, and all such non-essential things. The fact that our society is as wealth-producing as it is can be attributed largely to the fact that a lot of people lose sleep over tomorrow. But worrying cannot make you a better person, it cannot make you grow bigger or live longer. In fact, worry has a way of working against the primary needs of human beings.

### Two migrations

I have come to the conclusion, therefore, that many of those who flee a Communist country have to make a second migration after that, if they did not do so before. In order to be really happy, they have to pass through the country of democracy, where many of the original inhabitants are wallowing in materialism and hedonism, and must cross the border into the Kingdom of God.

You would think that the arteries leading to the cross-ing point to this Kingdom would be plugged with streams of refugees. After all,

there are no quota restrictions on the number of refugees that can enter this better-yet country and no hearings before refugee panels to determine a "credible basis" for a refugee claim. Nor will there be any discontent among the residents about the influx of newcomers, adding to the tax burden and swelling the ranks of the unemployed. Every single one of the residents was at one time a refugee, and the resources in this country have "everlasting" stamped on them.

There are such happy border crossings taking place all the time, we can be sure, as the Lord adds to his Kingdom's population daily those who are being saved. Unfortunately, the Western media, including television media, do not wish to cover these migrations. It's a little like East Germany not wanting to cover the victorious arrivals of their own countrymen into West Germany. Can you blame them? Why should East Germany flash pictures of people fleeing their system anymore than the secular media want to report on people turning their backs on secularism?

### Paradise detained

These are strange thoughts to have when one sees on the television screen thousands of happy faces of those crossing the border into West Germany. But perhaps not so strange after all. The incompleteness of this new-found freedom was poignantly captured by a cameraman focusing on a young East German calling from a West-German telephone booth to his relatives back home. The young man was overcome by emotion as he stepped out of the booth, placing his face in his hands and sobbing. He must have felt the pain of separation. He must have known deep down in his heart, when the euphoria had worn off a bit, that he had not arrived in Shangri-La after all.

BW

## Letter

### The shock of Grand Rapids

After everything has been said about the 1989 Synod of the Christian Reformed Church in Grand Rapids, Mich. (See C.C. coverage in the June 30 issue), I'd like to make a few comments.

[Bishop Simon Farasani] of the Lutheran Church in South Africa, had been invited to speak at a communal service for Reformed and Christian Reformed delegates to their respective synods. He chose to speak on the parable of the Good Samaritan. He implied in his meditation that the beaten-up man could be compared to the blacks of South Africa and the Levite and the priests to the whites of the Reformed Church. Of course, this little comparison was made to set the stage for the discussion on South Africa at the Christian Reformed synod the next day.

I fail to see how such a confrontation will ever lead to reconciliation. And that at a communal and communion service!

If previous consultations with the Reformed churches in South Africa were as confrontational, we can blame only ourselves for getting nowhere. We

will never get anywhere unless we are willing to develop a positive and loving relationship with our white brothers and sisters in South Africa. That relationship went sour a long time ago.

If we choose not to love our erring brothers and sisters, but instead deliberately hurt their feelings and break down the relationship, we have already severed ties with them in spirit. By inviting Farasani, synod's actions speak much louder than their words and could hardly be misunderstood.

The title of my letter was taken from *Die Kerkbode*, the official church paper of the Reformed Church in South Africa, in which Prof. d'Assonville, one of the South African delegates to the CRC synod, expressed his reactions to synod under the heading "*Die Skok van Grand Rapids*."

Henny Slopsema  
Newmarket, Ont.



## GUEST COLUMNIST

### Bumper-sticker witnessing

Ralph Heynen

While driving anywhere these days you see bumper stickers which supposedly tell you how people feel or think, or their reactions to various causes. Many stickers stay on the car long after an event or an election. Some say, "I love my dog" or "I love my car." Once in a while there's one that says, "I love my wife." Why does one have to announce that to the world? That's the way it ought to be.

Then there also are a variety of religious stickers. One that often catches my eye but which I don't particularly relish is, "Honk if you love Jesus." I must confess that I don't honk; I don't like the idea of somebody coercing me into reacting. It isn't that I'm not happy to meet a motorist who loves Jesus, but we ought to see that love in other ways — for example, in the way the person drives his or her car.

While I'm seeing a lot of "witnessing" by means of bumper stickers (including signs with your church's name), putting a sign on your car is hardly witnessing.

Witnessing is not just a matter of word, it's also deed. How to blend these together has been under discussion for many, many years within the church and there have often been conflicts between the two. We have condemned the idea of a "social gospel" but we must also put actions with our words. We must show the love of Christ as the great healer and sustainer of our *bodies* and as the great healer of our *souls*.

When you drive down the road and see "Honk if you love Jesus," it isn't the kind of thing that constitutes real Christian spirit. It may show a spirit of camaraderie because of the fact that you belong to a church and you believe in Christ, etc., but witnessing requires more than just a little honk on the highway — it requires a whole life!

Ralph Heynen is a retired Christian Reformed pastor who was a chaplain at Pine Rest Christian Hospital in Grand Rapids, Mich.

### A common enemy requires a united strategy

Maybe you have the same feeling I have when I turn off the TV set after watching the 10 or 11 o'clock evening news — "What a confused world we live in!"

Everywhere there is confusion. World leaders don't know what to do anymore. Every night we are faced with images of riots, disasters in nature, terrible accidents, assassinations, ruthless killings, wars, fears of extinction of the human race, thousands of people running together in protest. And where is the answer and solution for all these problems?

The God of heaven and earth warned

us about these things in the Bible: "For where envying and strife is, there is confusion and every evil work" (James 3:16). He also gave us a golden rule for living on earth without confusion: "Love me above all and love your neighbour as yourself."

With so much darkness surrounding us, we as churches and believers *must* bring this message into the world. And we must do it *together*. Imagine what an impact we could make if together we should proclaim in our cities the message of God's love.

Why is it so difficult to bring denominations together to do the work

## Letters

### Partnership idea ruins marriages

I find that the concept of a Christian marriage as a partnership (as suggested in your editorial of September 8) is offensive. My dictionary describes *partnership* as "an association of individuals joining for their mutual benefit." In other words — what's in it for me?

By virtue of its definition, a partnership is held together by performance of the other or at least by expectations of same. The success rate of partnerships is dismal. With the kind of commitment required for partnership, is it any wonder marriages are falling apart on us from all sides?

In a godly marriage, men and women always have an equally important role to fulfil — yet very distinctive and different. The New Testament never changed those distinctive roles.

When we come from the perspective of partnership, the only thing left to talk about in case of trouble is "rights" and "relationships." This comes at the exact time when we should be talking about "roles" and "duties."

A partnership sets the stage for "keeping score" and competition between the participants. The Bible talks about marriage (yes, even before the Fall in paradise) as two becoming

one. With no distinction of roles (even though they may at times overlap), oneness becomes impossible.

In the whole realm of history I find it absolutely incredible that in an age of feminism and individualism, the church all of a sudden comes up with concepts like personhood, partnership, redemption of women, etc. Are you sure Satan doesn't have a part to play in this misleading philosophy?

Ron Lammers  
Jordan, Ont.

#### Response:

*I always understand "partnership" in the context of the covenant — with God and with each other. By so doing, I avoid the pitfalls of a dictionary definition, which reduces marriage, for example, to "an association of individuals joining for their mutual benefit." We find the same reduction back in the secular concept of state (a social contract) and of labour/employer relations (an economic contract). To read such a concept into my editorial violates everything I have ever stood for.*

Editor

of evangelism? Are we afraid of each other? We may have differences interpreting some parts of the Bible, but as long as we are *one* in our faith in the redeeming work of our Lord Jesus Christ, we can stand together as we respond to the command:

"Go, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28).

I am convinced that it is the devil's work that creates all the petty differences that keep us from standing together in fighting a common enemy.

Some 50 years ago, we, who were

under the occupational rule of the Nazis, were working together in the underground movements in Europe — Communists, atheists, Baptists, Roman Catholics, Reformed people. We were united in an attempt to fight against a common enemy.

Why is it so difficult now for Christians, who have a common enemy, to stand together in the strength of our God? It is our God-given duty to bring the message of healing to a world torn apart by so much misery. Let us pray about it and take up our task.

John Kelder  
St. Catharines, Ont.

### Needed: careful listening, caring discussions

"Listening and learning ...," the September 1 editorial by Robert VanderVennen, is wise advice indeed. Thank you!! I am eager to listen and learn from an honest and open discussion of the scientific and theological questions involved in the

interpretation and application of scientific discoveries.

As Dr. VanderVennen pointed out, we apparently haven't learned from the earlier efforts of Dr. John DeVries. Neither, it seems, have we learned from the many study reports ending with

"Report 44" concerning the nature and extent of biblical authority. However, careful editorials, such as VanderVennen's, give renewed encouragement. May their number multiply greatly.

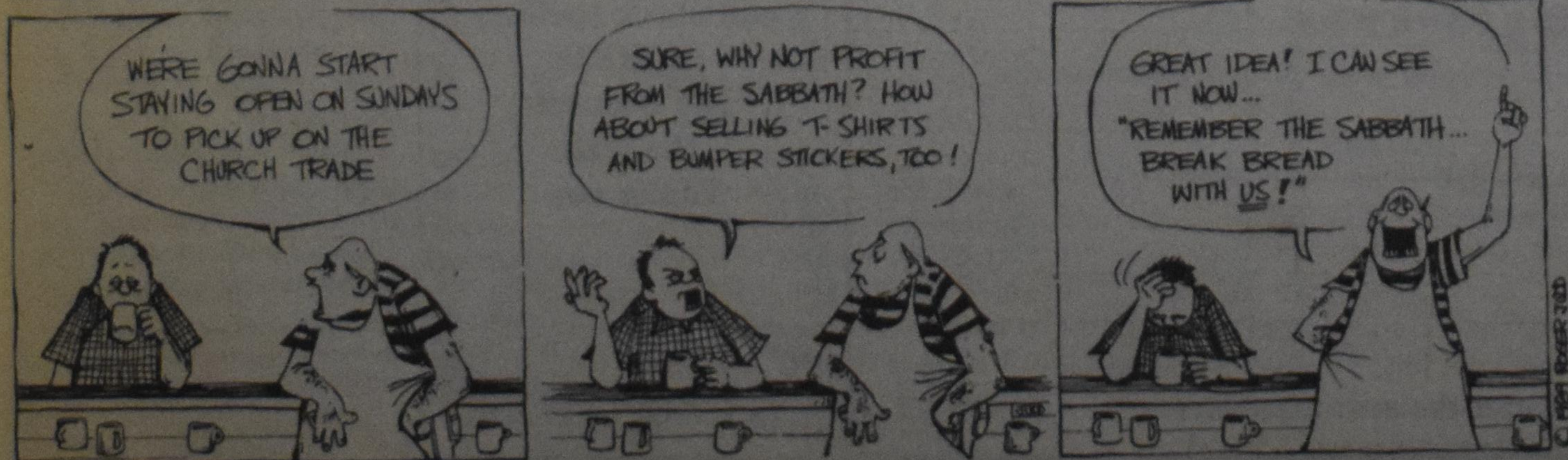
Sometime ago, Dr. G. Spykman

called for a discussion using Report 44 as a bridge to begin a discussion in the Christian community regarding the relation of scientific data to our understanding of the biblical text. Thus far, in the concern about the "Calvin College professors" there has been very little listening/learning and even less bridge-building. Too bad! We should be testing the spirits that shape our reading of the Bible as well as our interpretation of scientific data.

May Dr. VanderVennen's editorial and future issues of your fine paper encourage much Christian listening/learning and bridge-building.

Peter Nicolai  
Brampton, Ont.

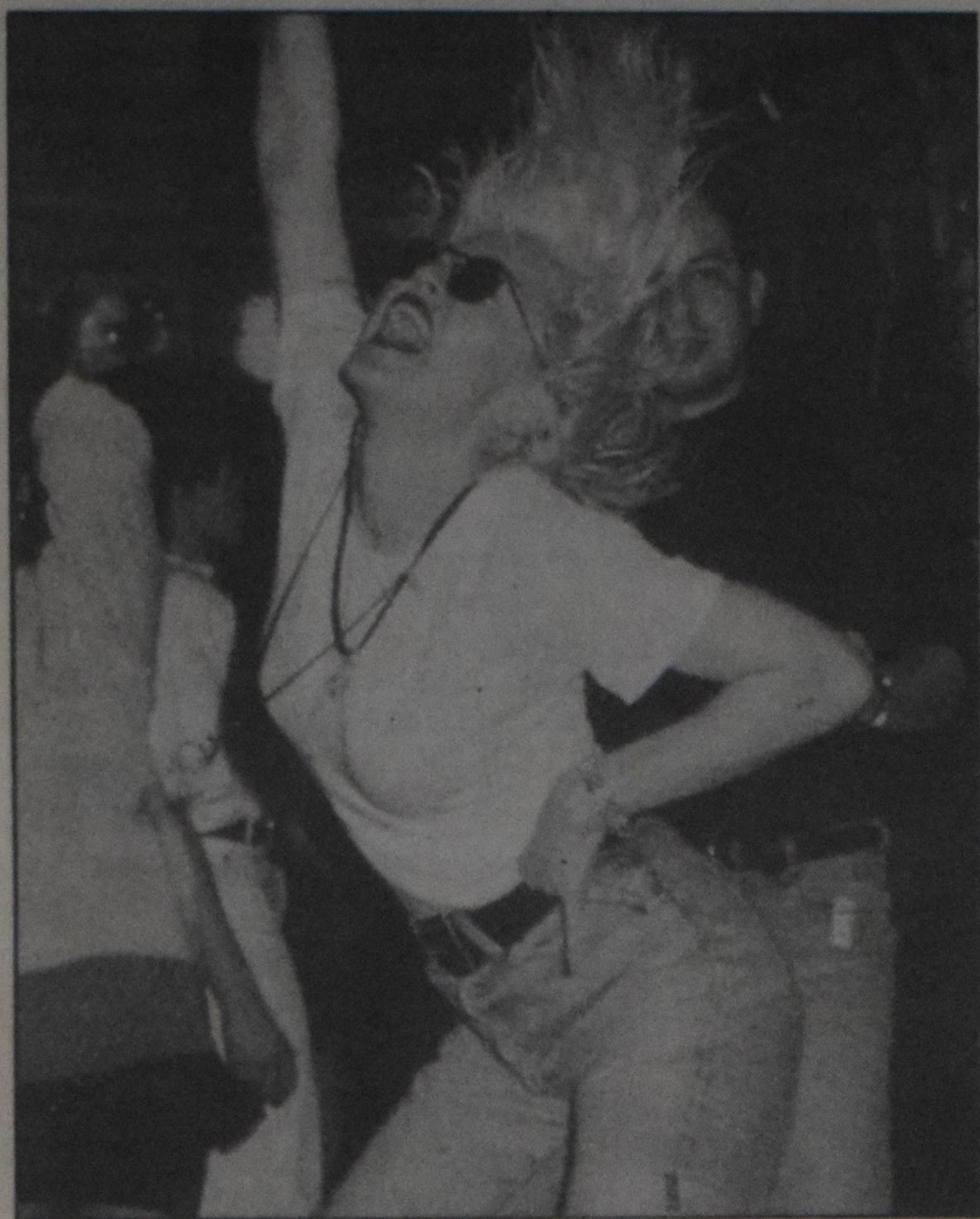
### BEYOND BELIEF



For more Church  
see page 20



## Madonna's confessional: *Like a Prayer*



A music review  
Bert Polman

Unquestionably one of the most wanton queens of our pop culture, Madonna has become (in)famous for her outer apparel: a "boy-toy" belt and junk jewelry, a bare midriff which exposes a sassy navel, and costumes which alternately suggest either the high-punk style or Marilyn Monroe's glamour. This gutsy pop icon began her career with an innocuous collection of disco tunes in her first album *Madonna* (1983).

The overtly sexual imagery was firmly established in her *Like A Virgin* album and video in 1984. Few adolescents missed the message that inside this hip-slung miniskirt and wire-laced bra lived a "material(istic) girl" who thoroughly enjoys being "touched — like a virgin — for the very first time" over and over again.

Her role in the film *Desperately Seeking Susan*

(1985) and her *True Blue* LP (1986) confirmed her image as a pop star who could do more than just sing post-disco tunes, wear flashy underwear and pout. Now she had the depth to carry off a more profound song: "Papa, Don't Preach," a ballad about a pregnant girl who decides to keep the baby and marry her boyfriend (to the delight of pro-lifers and the objection of Planned Parenthood).

Born Madonna Louise Veronica Ciccone, Madonna was raised with a strict Roman Catholic upbringing that still haunts her in her latest LP; it is dedicated to "my mother who taught me to pray." Now a lapsed Catholic, Madonna confesses to pray "when I'm in trouble and when I'm happy," but her prayers appear to be only human therapy. In a recent *Rolling Stone* interview, she admits,

*I pray when I feel so great that I'll think I need to check in with myself and recognize how good life is .... When I'm feeling really bad or sad, I pray to try to reassure myself. It's all kind of a rationalization .... It has nothing to do with religion.*

The controversial use of her *Like a Prayer* video as a Pepsi commercial and an analysis of her lyrics and lifestyle suggest that Madonna's religion of materialism easily won out over the Church of Rome!

So what can Madonna tell us about life?

The title song of her *Like a Prayer* album is a hybrid of dance rock and gospel music. "Prayer" becomes an effective metaphor for the mystery of love, for the yearning of love between a woman and man is akin to the mystery of praying to a loving God. Several songs probe human relationships quite poignantly: "Express Yourself" encourages males to share deep feelings with their loved ones, and "Keep It

Together" evokes a tight family bond which many church members will recognize. In one of the most tender tunes in recent rock history, "Promise to Try," Madonna struggles with her nasal voice to reconcile recent and earlier memories of growing up. A patchwork of atomistic fragments of melody, her "Love Song" duet with rock star Prince is musically the one failure of the whole LP.

"Till Death Do Us Part" laments domestic violence in an autobiographical song which refers to her own short-lived and painful marriage to actor Sean Penn. Here the energetic dance rhythms provide an ironic counterpoint to the searing lyrics of this the finest song of the album. In a richly textured complaint, "Oh Father," Madonna tries to cope with human fatherhood, but the text may also be perceived as a struggle to find a heavenly Father who loves his people even though "somebody hurt you too" [by our sins].

"Spanish Eyes" asks agnostic questions: "If there is a Christ" and "If God exists" amidst the turmoil of current Latin American strife — questions which Christians can answer best by using the wisdom of Old Testament psalmic laments.

The final tune on the album, "Act of Contrition," is a mockery of saying the rosary, complete with a rock assault that is reminiscent of Jimmy Hendrix. Sometimes wracked by her Roman Catholic tradition of guilt, what she calls "a painful religion," Madonna thumbs her nose at this ritual of prayer in her own cheeky and offensive manner.

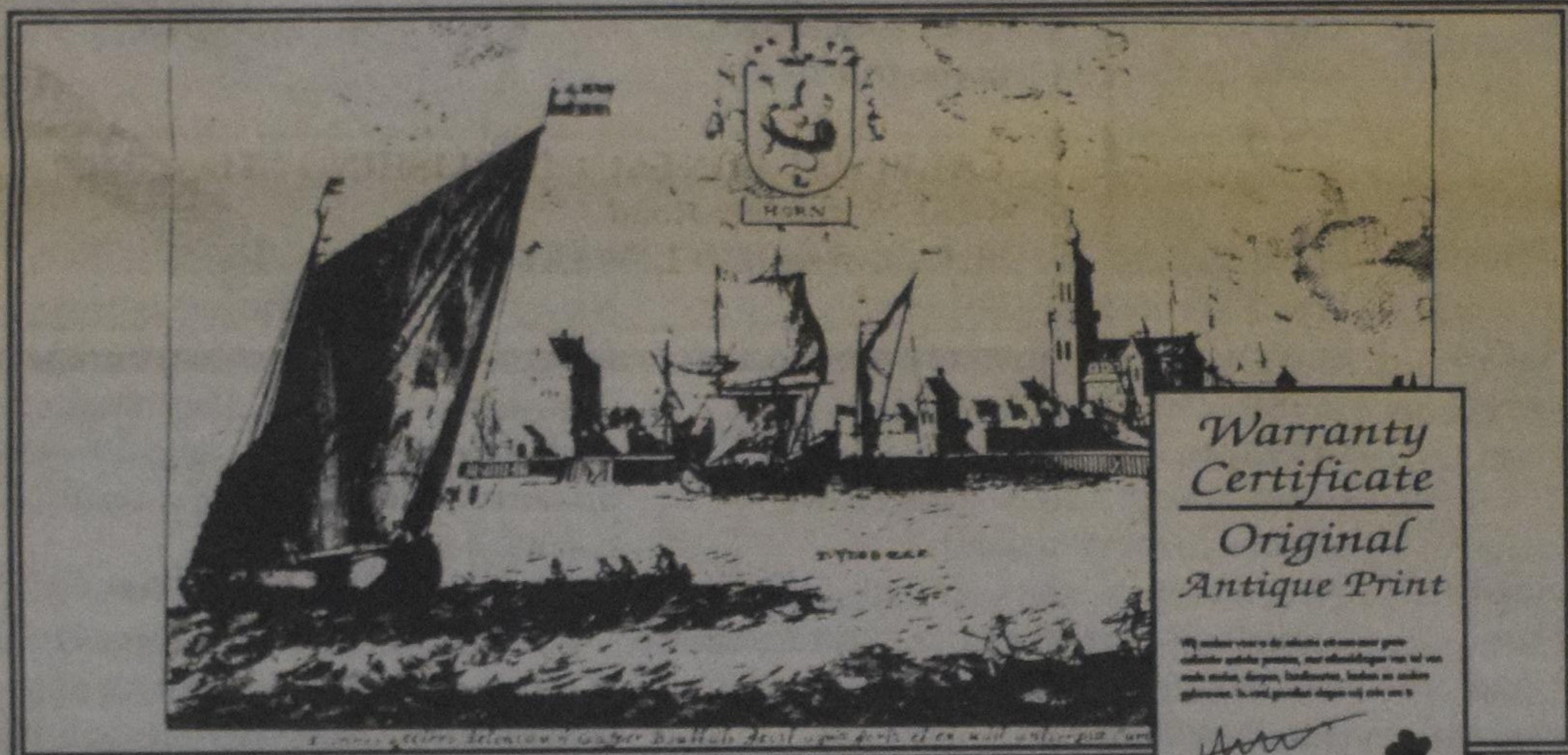
Even in her more intimate confessions and religious yearning for "a big strong hand to lift you to higher ground," Madonna continues to assert her unabashed sexuality in live acts and videos. Her style of manipulating sexual energy is desired by a number of women and feared by some men.

No longer content with just X-rated body language and adolescent fantasies, she has begun to bare more of her spiritual soul in *Like a Prayer*. Such growth in artistry is commendable (and she is ably assisted by co-producer Patrick Leonard and by her friend Stephen Bray), for now she helps us perceive some critical issues beyond her outer apparel.

But do not let the LP's title-track mislead you — at this point you won't hear any Christian prayers to God from Madonna's confessional!

Bert Polman is associate professor of music at Redeemer College, Ancaster, Ont.

## Antieke Hollandse Prenten



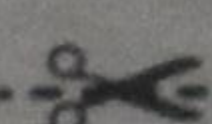
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# Christian pitcher's brave comeback ends early when arm is fractured

SAN FRANCISCO, Calif. (EP) — The inspirational comeback of San Francisco Giants pitcher Dave Dravecky ended prematurely when his throwing arm was fractured in his second major league baseball appearance of the season.

Pitching in the sixth inning against the Montreal Expos August 15, Dravecky, 33, felt a sharp, painful pop in his throwing arm, the same one on which he had cancer surgery last October. X-rays revealed a stress fracture of the humerus bone. Dravecky, who was credited with the win in the Giants 3-2 victory, will be out of action for the remainder of the season, and there is again some question if he will ever pitch again.

Last season, Dravecky, a

devout Christian, was placed on the team's disabled list for a stiff shoulder, but was later discovered to have a cancerous tumor in a primary muscle in his pitching arm. Following successful surgery that removed half of his deltoid muscle (which helps slow the arm at the end of the throwing motion), Dravecky was told he'd never pitch again. Still, after rehabilitation, Dravecky returned to the Giants lineup August 10 with an emotional seven-inning, one-hit performance, in which he earned the 4-3 win over the Cincinnati Reds.

After Dravecky's victory and 12 standing ovations from the 34,810 fans at Candlestick Park, Giants manager Roger Craig said, "I've seen a lot in baseball ... but I've never seen

such drama as this one. It was unbelievable just sitting there. I was the biggest fan in the park and I'm sitting there trying to manage the thing. What he did has to be an inspiration to people who are ill, who are handicapped."

Through his experience, Dravecky says he has found peace in Jesus Christ and wants other cancer patients to know that with faith and hope they might have "the courage to continue to fight."

Prior to his return to professional baseball, in an interview with *Second Look* magazine, Dravecky said, "Certainly my situation with the tumor hasn't been one of the most positive that I've experienced, yet I know that God can use it for his glory. The key is having the right attitude,

allowing God to be your source of strength, and showing a willingness to accept the next step God has for you."

He continued, "Although we may experience disappointment, God never disappoints. My role, as the one experiencing the disappointment of the impact this has on my career, has been

to know that he is in control, while also realizing that he uses other people as well to help pull me through.

Dravecky concluded, "Although at times things might not be the way we would want to see them, God is always there to take care of us and give us strength."



## small talk

Alice Los

## Life cycles

I have been thinking of cycles these past few days. There's the cycle of each minute and each hour which I observe on my kitchen clock. (Incidentally, it has been said that today's children who learn to tell time on a digital timepiece may forever miss out on this concept of cycles. It would seem wise, therefore, to also introduce them to a traditional clock which will show them the endless motion of time and help them measure the span of an hour or a few minutes.)

There's the cycle of night and day with its never-failing change of darkness into light — which, of course, is the cycle of the earth winding its way around the sun and turning on its own axis as it does so.

There's the cycle of months and years and, what kept me preoccupied most of all, the cycle of the generations.

With the Preacher, I have to conclude that there's nothing new under the sun. People are born and busy themselves with the affairs of life only to die and make room for other people who, in turn, will be concerned with essentially the same things all over again.

What brought me into such a reflective mood was the morning after Labour Day when fleets of yellow school buses came out of hiding to carry thousands of North American children and youths to and fro for another season of formal education.

### New ritual

I watched from behind a window in the house where I happened to be on that significant morning as Robin, one of my young grandchildren, boarded such a bus for the first time in her life. Her dad took a picture as her mother helped her mount the step and gave her a last encouraging squeeze before she had to face the unfamiliar on her own, all day long.

Her tiny siblings, much impressed, forgot to wave, but the dog chased the wheels of the lumbering bus and may well make this a ritual.

I thought of Robin's cousin, Bethany, who would also start kindergarten that day, albeit with two older sisters along to fuss over her. How long would their school days last? Would they like to learn? Would they be privileged to complete their schooling in good health, unhindered by calamities such as war or civil unrest? Would, in fact, the earth still wind its way around the sun by the time they'd graduate? Who was to know?

Robin's family came back into the house while the dog found its way to the barn and I returned to the reality of breakfast's dirty dishes. But all through that day I reminisced about other mornings after Labour Day when I had seen my own children off to school. All of them have long since completed the cycle of their childhood. Even some of their children, if asked, would declare to have that phase of life already behind them.

Relentlessly the clock ticks the hours away. Relentlessly time marches on. When will it end, for me or for all humanity? Happily, I do not know the day nor the hour. Fortunately, nobody knows.

There's a better question to be asked: Am I ready? Have I learned the lesson of salvation? Praise God, I have learned, even if I'm still brushing up on the fine points every day. Have I, in turn, taught that same lesson to those who are coming after me? I have, with many shortcomings, to be sure, and assisted by dedicated Christian teachers. By God's grace this cycle is repeating itself. Tiresome? No, because it's the cycle of Life!

Alice Los lives in Inkerman, Ont.

## A New Creation

### Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman

Rev. Richard Stienstra

Rev. Jack Vos, Reporter

Dr. Jack Zeyl

*Note:* The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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## Church

Marian Van Til, page editor

### Israel unprepared to receive Soviet Jews, analysts say

ASHQELON, Israel (EP) — On the eve of what promises to be the greatest influx of Soviet Jews into Israel since the country began several decades ago, social and political analysts are saying that Israel is ill-prepared to absorb those of differing religious practices into the country.

Israeli government and Jewish agency officials predict that 50,000 or more Soviet Jews

could reach Israel in the next several years, as Soviet emigration laws relax.

But critics point to a glaring failure on the part of the Israeli government and society to absorb thousands of Ethiopian Jews who were airlifted out of their African homeland in an emergency move just four years ago.

In 1984 and 1985, Israel carried out a secret emergency

airlift, dubbed "Operation Moses," of thousands of Ethiopian Jews whom they believe to be one of the 10 lost tribes of Israel. But in the years following the airlift, many Ethiopians have yet to become a part of the Jewish nation.

Most of the Ethiopian Jews were illiterate farmers and craftsmen before coming to Israel. When they arrived in Israel they received a warm

welcome, but after that they feel they were forgotten. There were few programs to introduce them to the new culture or modern technology. Most could not find employment, and religious and secular institutions did not welcome either their unusual customs or their skin colour. As a result, most have stayed in tenement-like temporary shelters that were designed to hold them

for six months or less. The neighbourhoods where they live have become ghetto areas.

The problem is the difficulty in accepting diversity of race and religious practice in a society in which there exists a single religious and national identity, analysts say. Israel has yet to learn that lesson.

### Drug traffickers threaten violence to farmers who resist growing drug crops

LA PAZ, Bolivia (EP) — Drug lords in many Latin American countries are using coercion to force farmers to grow drugs for them, according to a recent report. Church leaders in Bolivia and Peru, two principal coca-growing nations, fear that a growing number of Christian farmers may be among them.

Coca is the plant from which

cocaine and its more stringent derivative, crack, are made. To pressure farmers into growing the plant, local peasant associations refuse to allot parcels of land to farmers unless they promise to produce a quota of coca, according to a recent article in *Christianity Today*.

The associations oppose U.S.-backed coca eradication

programs, and members who fail to participate can be fined and possibly even lose their farms. Some have been threatened with violence and forced to leave.

Although many local evangelical pastors preach against producing coca, such a public stand can be costly, according to Humberto Flores, a minister with the Bolivian

Baptist Union.

"It appears that the cocaine traffickers have infiltrated all the community groups, even churches, where they think they can influence public opinion in their favour" said Flores.

The temptation to grow coca can be great for farmers, since the profits from it are so much greater than other produce. For some, it is not a question of

becoming wealthy, but a matter of choice between feeding and clothing themselves and their families, or watching them go hungry.

"With coca I can feed my children and send them to school," Benito Mendoza, a Bolivian farmer, told *Christianity Today*. "My choices are very hard."

### Methodist bishop has one year to fight drugs

WASHINGTON, D.C. (EP) — In an unprecedented move, the United Methodist Church has released one of its bishops to spend a year attacking the drug problem in Washington, D.C.

Bishop Felton E. May will be relieved of his administrative tasks for 1990 to launch what he calls "guerilla warfare" against drugs and violence in the U.S. capital.

Bishop Jack M. Tuell,

president of the nine-million-member denomination's Council of Bishops, said, "We do not want to be understood as thinking that the assignment of one person for a year can in itself solve these massive issues, but we believe that we can make a difference."

May, who grew up in inner-city Chicago, anticipates a co-ordinated effort with existing anti-drug efforts. "With God's help, we will be working with

victims to demonstrate that there are alternatives to substance abuse and violence."

In assigning May to the drug problem in Washington, the bishops invoked for the first time a little-known provision of the denomination's Book of Discipline that allows a bishop to be assigned for one year to an issue "deemed of sufficient importance to the welfare of the total church."

### Reverse 'conversions'

JERUSALEM, Israel (EP) — Far more Christians are converting to Judaism than vice versa in Israel, according to a report by Israel's secretary of the interior, Ayre Deri. Deri told Israel's parliament that 185 Christians have converted

to the Jewish faith during the past five years, while only 56 Jews converted to Christianity during the same period. Of Israel's 4.5 million inhabitants, only 2.3 per cent are Christians; 82 per cent are Jews and 14 per cent are Moslem.

For more Church page  
see page 20

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## Feature

(pages 11-14)

# A little bit of Holland in the Canadian countryside: a windmill dream comes true

Reinder J. Klein

I first saw Frank deJong's incredible wind-driven sawmill, the only one of its kind in North America, shortly after we buried my father in Ottawa last February. What I remember most of that first encounter was the feeling of incredulity that swept over me. "Nah, this can't be," I remember thinking. "This is impossible!"

And of course it was.

Imagine. Here I was driving along a quiet country road somewhere between Clinton and Bayfield in southwestern Ontario, still hurting inside with the rawness of my gentle dad's painful end, when suddenly, off to my left ....

Nah, it couldn't be. I mean, this was Canada, my home and practically native land, the country I loved and had come to know so well. Nowhere in my travels from St. John's misty Signal Hill in Newfoundland to beautiful Beacon Hill in Victoria, B.C., had I ever come across anything quite like this before. This just couldn't be.

Oh, I had seen windmills in Canada. Plenty, in fact. Bill VanderZalm's kitschy Fantasy Garden in Richmond, B.C., has a brightly painted windmill, its vacant vanes always turning, night and day, turning always at the same dull speed even when there's not so much as a maiden's wistful sigh disturbing the quiet air.

Elsewhere spindly irrigation mills, most of them rusting badly, stare dolefully out of still-round faces over lands and cattle now watered by miles of pipes and electric pumps. I've also seen some high-tech, power-generating windmills, the sort that vainly try to harness winds natural and political. Yes, I've seen windmills here.

Moreover, lots of people here dote on their heritage and pay homage to it by keeping reminders of a fading past strewn around their homes. This is immigrant country and in it you're bound to find quaint touches of many cultures as they existed elsewhere, often long ago.

Canadians of Dutch descent, for example, like to give a special flavour to their homes with pretty ornaments of red copper and yellow brass, replicas of instruments the Dutch haven't used in earnest for centuries. Wooden shoes are practically mandatory in such homes, for visitors to marvel at or wonder about and for geraniums to be planted in.

And yes, sometimes there'll be a windmill, of sorts, strategically placed on some front lawn, perhaps on the edge of a decorative pond. Generally small and often rickety, they're homemade jobs that prove more a certain handiness with patient wood and simple tools than a commitment to accuracy. They're cute and nice, as caricatures tend to be, but not very flattering.

I'd seen some of these little ornamental mills as I drove through the rolling countryside between Goderich, Exeter, Clinton and Blyth. I'd seen them without being affected by them much one way or another. They were to be mere decorations, somewhat banal little statements about a culture, but never the culture itself. They were objects with varying degrees of style but not much class.

And so here I was, driving along this quiet road between the still-brown fields, remembering my gentle father being wracked by the pain of the insidious cancer that corrupted his lungs. "You're going to Clinton?" he had whispered. "Look up Frank. Be

sure to look up Frank."

Dad had only known Frank and Mary deJong for less than a year, but the acquaintance had brought back memories that spanned a lifetime. With that time now running out, Dad wanted me to meet Frank, for Frank was building a windmill ...

## An old photograph

The mill Frank deJong had been working on for *seventeen* years was to be a replica of the Arend (Dutch for Eagle), a large sawmill my dad used to play in and around as a boy back in Harlingen, the Frisian coastal town where he was raised. One of our family heirlooms is an old photograph of that imposing mill, made long before the aging structure was torn down shortly before the war. Dad was proud of that picture not just because he had taken it, but because he had done so with a camera he had made himself. Dad had intelligent hands.

In the old photo a stately motor launch is moored in front of the towering mill, and on the boat are some quaintly dressed people, among them two of my mother's aunts, my father's mother, a man I came to know as Oom Jan Hondema, his wife, Antje, and a lady whose name I never knew. Long fascinated by this old brownish photo, I knew that the boat had belonged to my Opa and Oma Klein, and that Oom Jan Hondema owned the windmill. As a child it had thrilled me to know there had been a real boat in the family, a motor boat, and that an uncle I never really knew owned a 200-year-old windmill.

Unrecognizable in the picture but clearly visible on the walkway surrounding the tall body of the mill, above the shed in which the mill's huge blades cut the logs it pulled up out of the water, stands the solitary figure of the master miller. His name was Minne deJong, father of Auke who worked in the mill until he was 18 when, business being slow, he joined the army.

My dad knew Auke well and liked him, for Auke would often row my dad and his buddies across the canal so they could get to the dike, where the young boys loved to play and swim. After Auke moved away my dad lost track of him. Dad never knew that Auke later had a son named Folkert who immigrated to Canada where, having adopted the name Frank, he settled down near Bayfield in Ontario.



Photo: courtesy Reinder Klein

The "Arend" in Harlingen, the Netherlands, photographed by the author's father. Owner Jan Hondema can be seen leaning on the cabin of the "Nora." Minne deJong, grandfather of Frank deJong of Bayfield, is on the mill platform. Oma Klein, Reinder's grandmother, stands just in the front of the cabin.

Through a fascinating set of circumstances my parents, thoroughly enjoying retired life in Ottawa, heard in the spring of 1988 of a Dutch immigrant in southwestern Ontario who was building a full-sized replica of the Arend, accurate in every detail to the big mill they had known so well so many years ago. This they simply had to see, for this was not just any old mill, this was THE mill, their mill.

## A sense of awe

When my folks returned from their trip last summer they were ecstatic. It had been a wonderful experience, they said, and their lively stories proved it. They had had a marvelous visit in Clinton with the now-widowed Mrs. Dijkstra, a good friend they had known during the '20s, and they had met Frank and Mary deJong, with whom they had stayed for a while and where they had seen the nearly finished windmill.

Dad spoke of that mill with a sense of wonder and awe, and he couldn't say enough about Frank, whom he obviously liked. Some 20 years older than Frank, he had nonetheless a great deal in common with him and they discovered they had much to talk about.

Having a decidedly technical bent, both had undergone the same

vocational training in Holland, earning their papers as toolmakers. They had continued to work primarily with metal, yet they also had come to appreciate the potential, the beauty and softness and yet surprising strength of wood. Quiet, unassuming types, these two were perceptive and sensitive men with nimble, creative hands and a deep love for sharp tools. They struck a responsive chord in each other.

What drew them most, however, was the discovery that their families had been so closely linked, that they had so many similar experiences and that they shared a deep affection for the old mill. They talked much about the past and, helped along by my mother's phenomenal memory for names and events, they experienced that special warmth engendered by sudden recollections vivid and sharp and now free from the anxieties of their younger years.

Meeting Frank, Auke's son, and rediscovering the Arend had been a great joy for my father. Then 82 and, for all we knew, still in robust good health, this quiet, gentle man with the kind eyes and delightful sense of humour had through Frank deJong and his wonderful mill sipped deeply one

Continued on page 12 ...





Photo: Reinder Klein  
Frank and Mary deJong.

... continued from page 11.  
more time from a cup intensely private:  
his lonely youth.

The only child of a sailor father and an eccentric mother, my dad had spent much time with the Hondemas, calling them uncle and aunt. Mrs. Hondema had been like a second mother to him. But the windmill, the old Arend, had held a special fascination for him. Seeing its replica so stately, so new and again so close, had moved him deeply.

When he spoke to me about it later in the year he was still full of wonder and praise. "Och Rein, jonge, you *have* to see it. That mill is UNBELIEVABLE. That Frank!"

### The real thing

So lost in thought was I that day driving towards Bayfield that I missed my turn-off and had to double back. A city person used to streets paved and smooth, I winced at the rocks pummeling the undercarriage of my little Horizon as its tires flung up the loose gravel. It was a chilly day, overcast and grey, with a threat of rain in the sky.

And then I saw Frank's mill, off to my left, and I couldn't believe it. "Nah, this can't be," I thought, "this is impossible."

It was so big! And so sleek, so stately,

so quietly elegant. I had seen pictures of windmills, of course, and I had distant memories of misty silhouettes poking up out of the flat Dutch countryside of my youth, but this was different. This was the real thing, and now so close I had to look up to take in all of this beautiful, clean, graceful structure.

In front of me a charming wooden drawbridge, painted a pristine white, spanned a canal in which the submerged shapes of huge logs were visible in the clear water. Beyond it a large, long shed of dark wood rested on a forest of concrete footings, its near side sloping down to the water by way of a broad and sturdy wooden ramp.

Above the middle of the shed rested a vast platform, and from it rose the fluid lines of the windmill's tall, slightly tapered trunk. Four gigantic spars, strangely empty, intersected at the flat front of the rounded cap that topped the silvery torso. On one of the booms two small figures were at work, attaching what looked like a section of a small airplane wing.

I was to learn that this was only one of the 12 louvered vanes each stock would hold in three banks of four. These were to be the sails that caught the wind and powered the gears that transferred the force to the huge rising and falling frames that held the long, vertical saw

blades in the shed below.

I stood there looking for a long time. Clearly this was no mere lawn ornament, no little pet project a part-time tinkerer had tossed together on a few lazy days. This had obviously been an enormous undertaking, mechanically complex and structurally intricate, one requiring extraordinary determination and skill. Whoever had designed and built *this* mill must have been someone very special, for he had wrought a thing of singular beauty, a striking work of art, a living element of traditional Dutch culture long dead in Holland, but revived here in Ontario on the banks of a reed-bordered lake.

And then it made sense. Dad had urged me to look up Frank because of this magnificent, fully operational, non-polluting example of early Dutch ingenuity. A wonderful craftsman in his own right, he had recognized a masterpiece when he saw it. His admiration for Frank had been immediate; his respect profound.

### Early years in Holland and Canada

Frank deJong came to Canada in 1951, having married his wife, Mary, two years earlier in a Holland still struggling to emerge from the dread consequences of Nazi rule. They first settled in the Ontario town of Blenheim where Frank, 26 and confident, took the first available job, that of farm labourer. It was work he enjoyed and for which, during the war, he already had had some preparation.

Having graduated with a toolmaker's diploma in 1942, he had been called up by the Nazi occupational administration to report for factory work in Germany. Declining the kind invitation, Frank had gone into hiding on a Dutch farm. It was there he came to know and love rural life.

After the war, Frank returned to the vocation of his training and by the time he married he had become a first-rate mechanic. It was a highly skilled but penniless craftsman who arrived in Canada with his wife two years later, a versatile and willing worker for whom farming was a handy fall-back.

Following two years on the Blenheim farm and another in Tilbury, where Frank had begun to do precision work on airplane parts for the CF-100, then Canada's principal jet fighter, the deJongs bought their first farm near Bayfield in Goderich Township, a short hour's drive west of Stratford and north of London. It was autumn, 1954.

The next spring, in May, Mary and her two young boys, Ron and Leroy, went to live there while Frank remained behind in Tilbury, commuting on weekends to be with the family. Just over a month after he rejoined them on the farm in August of 1956, Mary gave birth to Kathleen, the third and last child. Their first five years in Canada had been difficult but productive ones.

### The dynamics of success

A most determined man, Frank tackled farming with zest and imagination. When the initial cash crops proved not to be very profitable, he added some poultry to his operation. Starting with 4,000 broiler chickens, he

A little bit of Holland in the Canadian countryside: a windmill dream comes true



gradually increased the numbers until, in the end, he delivered 55,000 chickens four times a year for a staggering total of 220,000 birds! Still considered a kind of farming, this is really a fowl business.

Greatly aided by technological innovations and his own skills, Frank managed to streamline his operation to the point where he had time to improve his expanding land holdings. By tiling parts of it and clearing other sections of bush and timber, he substantially increased his crop potential.

Some of the grain and corn needed to feed the chickens he grew himself, and the cut wood was either sold or used to reduce the heating bills. Then the advent of the chicken marketing board in the Diefenbaker years stabilized the market, and when two years later chicken farmers were allowed to set their own prices, reasonable profits turned into excellent ones.

Success, as is well-known, has a dynamic of its own. Enhanced profits allow for improvements in machinery and equipment, which in turn lead to better products and increased volumes.

Such developments usually widen profit margins still further and, aided by good fortune, this cycle sometimes enables ordinary, hard-working little dirt scratchers to discover that respectability comes not so much from diligence as it does from affluence.

Thus it went with Frank and Mary and their children. The Triple D.J. Enterprises, as Frank called his business after his sons had grown into manhood, flourished and grew, turning the deJongs into one of those immigrant success stories you read about and secretly envy.

Financially secure, Frank was now increasingly free to pursue his cherished dream. That the story would be marred by tragedy no one could have foreseen back then, when so much seemed to be going so well.

#### Pursuit of a dream

Even when still struggling to survive, Frank often thought about the Arend, that old windmill of his great-uncle — the one in which his father and grandfather had worked and in which

he had played (some decades after my own dad) as a child.

He remembered clearly its sounds: the gentle sighing of the wind-whisked sails, the creaking of the sturdy timbers, the noise of the ripping saw blades. And the smells! He remembered the smells: the wood, the tar, the creosote. Ah yes, there was a mystique about the old mill that fascinated Frank and infected his sons. There was a touch of the romantic in him and his boys.

Ron, the older one, was bright and shared his father's inclination towards things mechanical. He liked tools and instruments and had fingers swift and sure. Like his dad, he was a natural who took to workshops with ease and to Frank's dream with youthful exuberance. Leroy, a free-spirited lad not inclined to concentrate long on single projects, was also fascinated by his father's dream and would grow excited when Frank spoke of the old family mill back in Friesland.

They talked often about how great it would be for folk in Canada to witness the wonderful symphony of wind, wood

and water, the synthesis of the free and clean forces of nature and human ingenuity. They talked also about the advantages of free enterprise, the system that enabled them to do something creative and yet modestly productive without aid or interference from governments.

And so, back in 1972, supported as always by Mary, Frank and the boys started work on what was to become the first wind-driven saw mill in North America. They intended to name it FOLMAR, a combination of Frank's Dutch name, Folkert, and Mary. They were not exactly sure how long the herculean project would take, but there was no particular hurry. They were not counting on the mill to make much money, and they still had their farms.

#### Gigantic undertaking

The project was enormously complex. Frank wanted the mill situated near a lake, but where they lived there wasn't one. It took bulldozers several months to carve out a 35-acre,

Continued on page 14...



Photo: Frank deJong  
The Folmar, open to tourists, in Bayfield, Ont.



# A little bit of Holland in the Canadian countryside: a windmill dream comes true

... continued from page 13.

irregularly shaped lake bed with a dike nearly a kilometre long to hold back the water. No muddy little pond, the lake is 45-ft. deep in spots and is perfect for swimming and canoeing. It is also teeming with fish, mainly bass.

If creating the lake was difficult, imagine the challenge implicit in building a huge windmill without drawings. This mill was not Ikea-made and packaged. In fact, its model no longer existed and its drawings had long ago vanished. Even a journey to Holland proved futile; there were no drawings, no detailed instructions.

While others might have quit at this point, Frank sat down and made his own drawings based on his own ideas. He even designed bearings and sails that had never been seen before. His mill would not merely be a replica of the Arend, it would be an improvement on the old model!

Intending to make all the parts themselves, wood and metal, they needed a well-equipped work area. So they built a huge shed that doubled as metal shop and sawmill. In it Frank first made a scale model showing the structure's skeleton, then worked with great precision to shape the logs from his own woods into the necessary beams and girders.

**Persistence in adversity**

Then, with the work progressing well and gaining momentum, tragedy struck. One night in 1977, after the boys had gone out for a drink, an argument broke out between then and some others. After a violent encounter, Leroy was injured and Ron dead. A year later, Roy, having recovered from his wounds, was killed in a terrible car accident.

Devastated, Frank and Mary grieved deeply, largely in solitude. They had

never socialized much, and among the acquaintances in their church community, the Clinton Christian Reformed Church, they did not count many friends as really close. In time, however, Frank began to see completion of the project as a duty, although he realized that without the boys, and especially without the skilled help of Ron, the project as originally planned would be too much for him.

And so, with the full support of Mary, Frank slowly resumed work on a somewhat down-sized version of the mill. In 1980 he quit farming altogether to devote himself entirely to its completion. Six years later he hired Auke, his much younger brother, on a full-time basis, and together they finished the beautiful project this spring. They were the two small figures I had seen attaching an air foil when I first saw the mill back in February, a week after we buried my dad.

Frank and Mary deJong are quiet people who have worked hard, complained little and achieved much. They also have lost much and suffered hugely. Yet they have given Canada and its people an authentic bit of Holland, a vibrant element of traditional Dutch culture.

Their windmill is a thing of great beauty, a consummate work of art. Superbly built, it will likely stand for years to come, an eloquent testimony to a rich heritage, to tremendous courage, and to Frank's remarkable craftsmanship.

Had they been able to see it finished, as I now have, Ron and Leroy and my dad would have been so pleased.

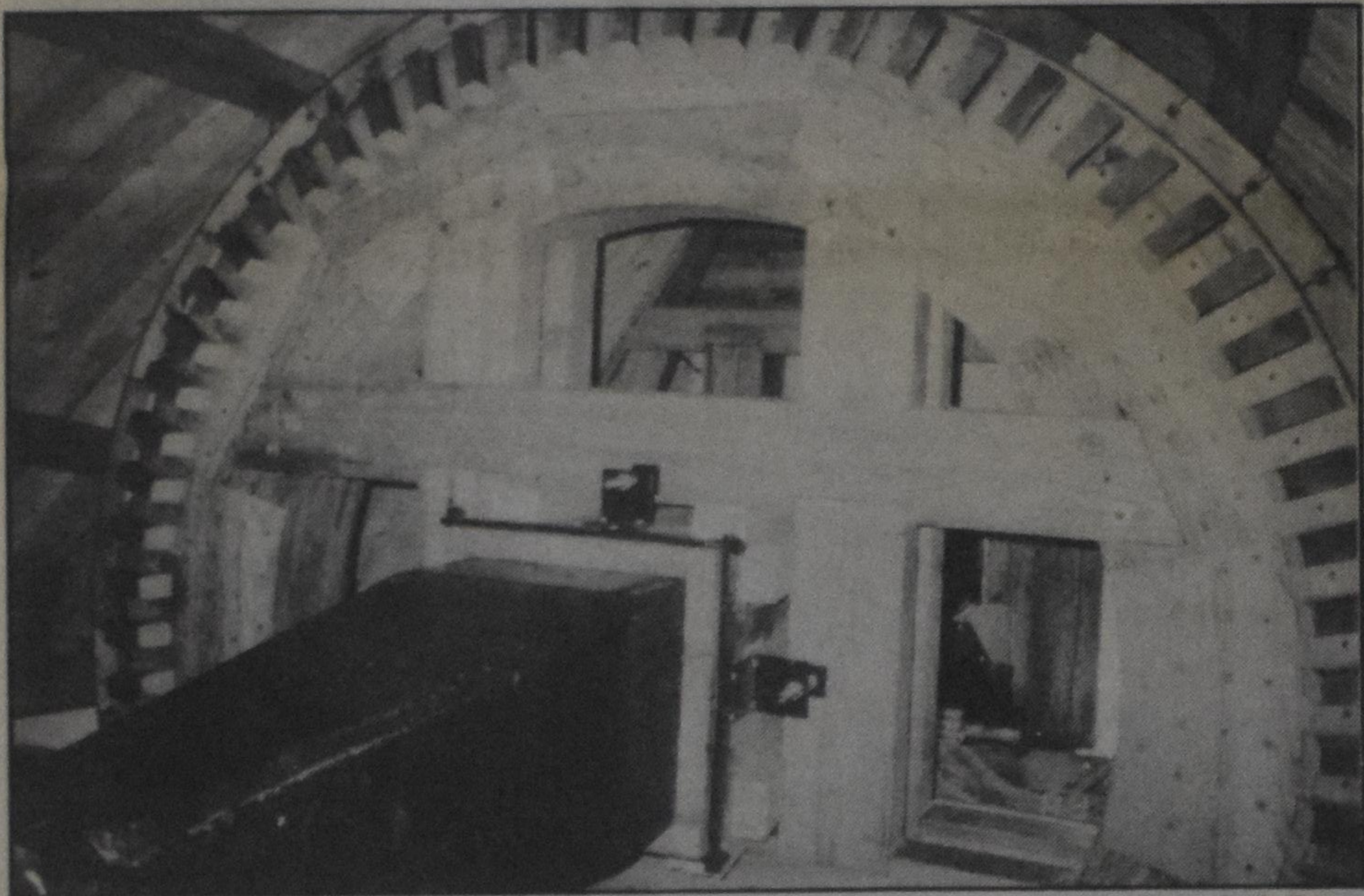


Photo: courtesy Frank deJong

The large gears, all home-made, "integrate the best qualities of wood and metal."

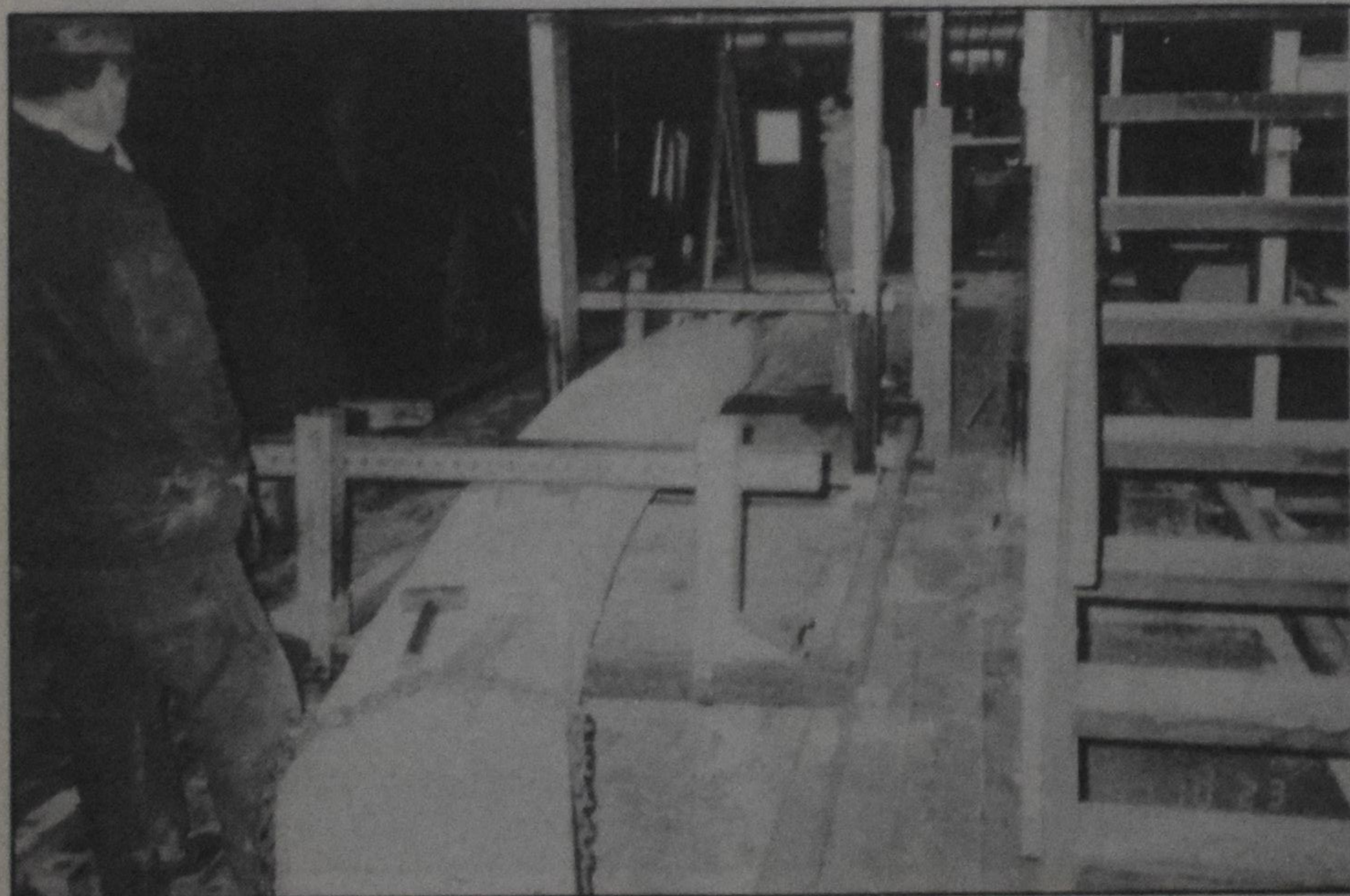


Photo: courtesy Frank deJong

Frank "worked with great precision to shape the logs from his own woods into the necessary beams and girders."

## Interesting Folmar sawmill statistics

- Foundation: 67 above-ground, concrete pillars
- Support: 12 major wooden uprights
- Saw shed: 75 ft. long by 25 ft. wide
- Capacity: can saw two 45-ft. long logs into numerous planks at the same time (provided there's enough wind!)
- Height: 62 ft. to top of rotating cap  
95 ft. to top of sail circumference
- Sail stocks: 37 ft. each
- Innovative design elements:**
  - Sail stocks: made of metal, rather than wood. While one set of stocks is straight, the other set curves behind the first, adding strength.
  - Sails: the four sails hold a total of 48 wing-shaped air foils (12 on each stock in three beds of four). The position of these foils can be adjusted open or closed while the mill is in full operation and the sails are turning. Opening the air foils spills the wind, thus reducing pressure on the stocks and diminishing the wear on the huge brake shoe in the cap.
  - Gears: The large gears in the cap and the ones just above the saw shed integrate the best qualities of wood and metal, the wooden cogs of one gear acting onto metal rollers of another, thus reducing friction and wear.
  - Clutch: The addition of a clutch enables those feeding the saws to disengage the lowest gears, thus stopping the saws without having to apply the brakes in the cap.
  - Saw frames: Traditionally made of wood, the frames of the FOLMAR are made of metal.
  - Construction time: 17 years (1972-1989)
  - Official opening: September 16, 1989
  - Visiting hours: 9 a.m.-12 p.m., 2-5 p.m., every day except Sundays (washrooms and refreshment counter in on-site restaurant)
  - Cost: \$3.00 per person
  - Total cost of construction: Don't even think about it!



## Canadian school teachers learn from year in China



Photo: Edwin de Jong/CR World Missions  
Veteran teacher Alice Laarman spent the past school year teaching English to undergraduate through graduate and PhD students in Hohhot, Inner Mongolia, China.

GRAND RAPIDS, Mich. (CRWM) — Teachers often say that they learn as much, if not more, from their students than their students learn from them. For Alice Laarman and Joyce Dekker, teachers from B.C. and Ontario who spent the 1988-89 school year teaching English in China, their classroom experience has been particularly educational.

"One friend of mine said she noticed how my own perspective has changed, and she looked forward to talking to me when I finished my year in China," says Joyce Dekker. "She asked questions about how I feel about life, how I see things differently now. It doesn't hit you all at once — different things hit you about the Chinese culture at different times."

Dekker and Laarman were sponsored by Christian Reformed World Missions (CRWM), which works with five agencies in sending about 15 North American English teachers to China each year.

"This (China teachers program) is something very different," points out Edward Van Baak, Chinese ministries director for World Missions. "This is the first time World Missions has been actively and deliberately involved in a country that is avowedly Communist."

The teachers were sent to China at the invitation of the

Chinese government, which recognizes the importance of the English language to modernize its economy. But the teachers also had opportunities to share their Christian faith with students, many of whom knew very little about the Bible and Jesus Christ.

### Communicating faith

"I was surprised about how easy it was to talk about my faith," Laarman says. "I think there are a lot more Christians in China than we know about. But trying to communicate my faith in a society that approaches religion so differently from what I was used to was a real eye opener."

Laarman, 38, taught French at Fraser Valley Christian School in Surrey, British Columbia, for 15 years. Looking for "something different" to do, she heard about the China teaching program. A short time later she found herself teaching English to post-graduate Chinese students who were doing scientific research.

Dekker, 27, is a special education teacher with five years of experience in Christian schools in Sarnia and Clinton, Ont. She enjoys teaching but wanted to travel the world. Her last year teaching English at the Harbin Institute of Architecture and Civil Engineering in northeast China satisfied both needs. Currently

teaching English to recent immigrants to Canada, Dekker is already employing some of the teaching skills she honed while in China.

"Whatever level of people you teach, having a visual aid helps a lot," she says. "In China I always brought in one or two things from Western culture — they didn't know what a baseball glove was so I had to show them pictures!"

Dekker's best memories of her year in China include a visit

to the Bai and Naxi people in Yunnan Province. She found these minority groups to be very traditional — wearing long robes and headbands, performing all their work manually and washing their clothes in the river.

"It struck me that it didn't feel like I was in the 20th century," she recalls. Dekker also spent a weekend in a mud hut in the countryside where one of her students had lived for seven years during the Cultural Revolution.

### Program not cancelled by politics

Student protests in Tiananmen Square last spring created great tension between the people and government in China, and most summer teaching programs in China were cancelled as a result. While Dekker and Laarman will not be returning to China this fall, in late August World Missions sent another 16 teachers at the invitation of the Chinese government.

"I never really felt endangered, but after the incidents in Beijing I could feel the tension of the people," Laarman recalls. "There were a lot less 'hellos' on the street. I think people have to be aware that it will be a very different

China now. I would tell other teachers who are going to expect relationships with other people to form slowly.

"You have to look at China with a non-judgmental attitude," she adds. "A lot of things there are different from our culture; you have to have a guard on your face and your tongue and just accept the fact that some things you might find offensive are part of their culture."

Both Laarman and Dekker already miss China, even with all of its cultural differences. Although they have no immediate plans, they both would jump at the chance to teach in China again in the future. For now, they both recommend the experience in China to teachers who are as interested in learning as they are in instructing.

"I would encourage others to go because you learn to understand another culture better, as well as your own," Dekker says. "You meet people, and you get to know yourself better in a lot of ways. I will go to China again eventually. I have good memories — the people draw me back."



Photo: Edwin de Jong/CR World Missions  
During a break in between classes, Joyce Dekker explains an English phrase to students at the Harbin Institute of Architecture and Civil Engineering.

## South African Baptist minister survives assassination attempt

PRETORIA, South Africa (EP) — A white South African minister who is known for his efforts to ease racial tensions and to bring about integration in the nation's highly segregated society narrowly escaped death recently when 12 gunshots were fired into his Pretoria home by right-wing terrorists August 28.

Members of the "Wit Wolwe" (White Wolf) organization have claimed

responsibility for the attack. The group claims that its membership is made up of Afrikaaners, native South African whites largely of Dutch and Huguenot ancestry.

Jenkins, himself an Afrikaaner, has actively pursued racial equality as national co-ordinator of Koinonia, South Africa, an ecumenical ministry which includes staff and members from each of the country's

prominent racial groups.

Jenkins, a former pastor of a Baptist church, has publicly challenged the country's bus and taxi apartheid laws and urged public non-compliance with them. He has also criticized the arrest of the Rev. Gideon Makhanya of the Pretoria Council of Churches. Makhanya was arrested when he attempted to board a bus for "whites only." American Baptist Church General

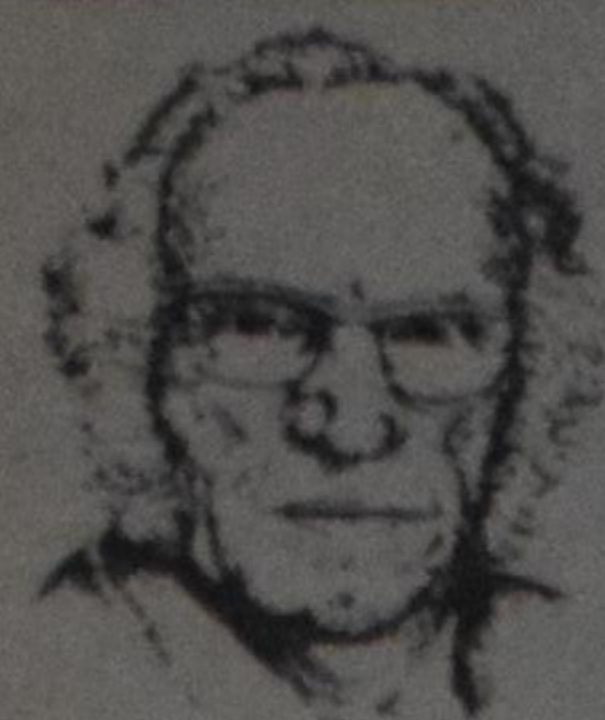
Secretary Daniel Weiss sent a telex message to South Africa's acting state president, F.W. DeKlerk, stating, "We deplore the continuation of acts of violence like this against those seeking to bring reconciliation and justice. We ask that you take action immediately to find and prosecute those responsible for this violence and to continue efforts toward peaceful solutions."

Jenkins said he had been

receiving threatening telephone calls since August 25. At one point, a brick with a message attached to it was thrown onto the Jenkins' front porch stating, "Your corpses will lie around rotting."

Jenkins and his wife and son were unharmed in the attack but have gone into hiding.





## Pensive Dutchie

Syrt Wolters

# What constitutes radical discipleship? (3)

To be a disciple of Jesus is to love him. To love Jesus is to obey him. It is as simple as that. When Jesus summarizes the Ten Commandments saying: Love God above all with all your heart, mind, will and strength and love your neighbour as yourself, we should use this as a guide for obedient living out of love for Jesus.

There is not a day in our lives that we are not confronted with this universal law of love of God and our neighbour. We are confronted with that law of love when we must decide what kind of education we seek for our children. A school system which ignores this love to God

is out.

Living radically as a Christian is becoming more and more difficult. This should not surprise us; the Bible predicted it long ago. In the last days, Christians will be boycotted, ridiculed and made subject to all kinds of pressures which will make it nearly impossible to live a normal life in society. Take for instance, working on the Lord's Day. Almost all across Canada one can shop every day of the week. B.C. has allowed the practice now for several years and Ontario now allows individual municipalities to decide if they want to keep stores open.

What was sadly lacking in

B.C. was a strong protest from individual Christians as well as from the Christian community. It seemed it was accepted as inevitable. After all, we live in a society heavily dominated by secular humanism, you know. What can one do about it?

### Life-threatening?

Many of the first Christians paid with their lives for being radical disciples of Jesus when they refused to deny the kingship of Christ over their lives. In modern times we are clever in finding all sorts of excuses not to be radically obedient. And it does not endanger our lives at all; perhaps our jobs, but even that

kind of radical discipleship is very rare. The odd time we read of an individual who stands up and refuses to give in to secular demands. But those rare individuals are often judged by fellow Christians as being too "fanatic." Doesn't scripture tell us that we must be wise as serpents and harmless as doves? To be fanatic is foolhardy. One does not accomplish anything with it but discrediting of the church. So we are told.

If *Calvinist Contact* wants to be a powerful influence it must spell out where we Christians fail in being obedient. Perhaps it would not be a bad idea at all if *Calvinist Contact* were to do

that, using the New Zealander Duncan Roper's "Biblical Foundations for Radical Discipleship." What is sorely needed in the Christian community is "radical discipleship," based on the scriptures. Next time I'll write about developing a positive Christian mind, ready for radical discipleship.

*Syrt Wolters is a semi-retired barber who lives in Victoria, B.C.*

## Curriculum workshop a first in northern B.C.

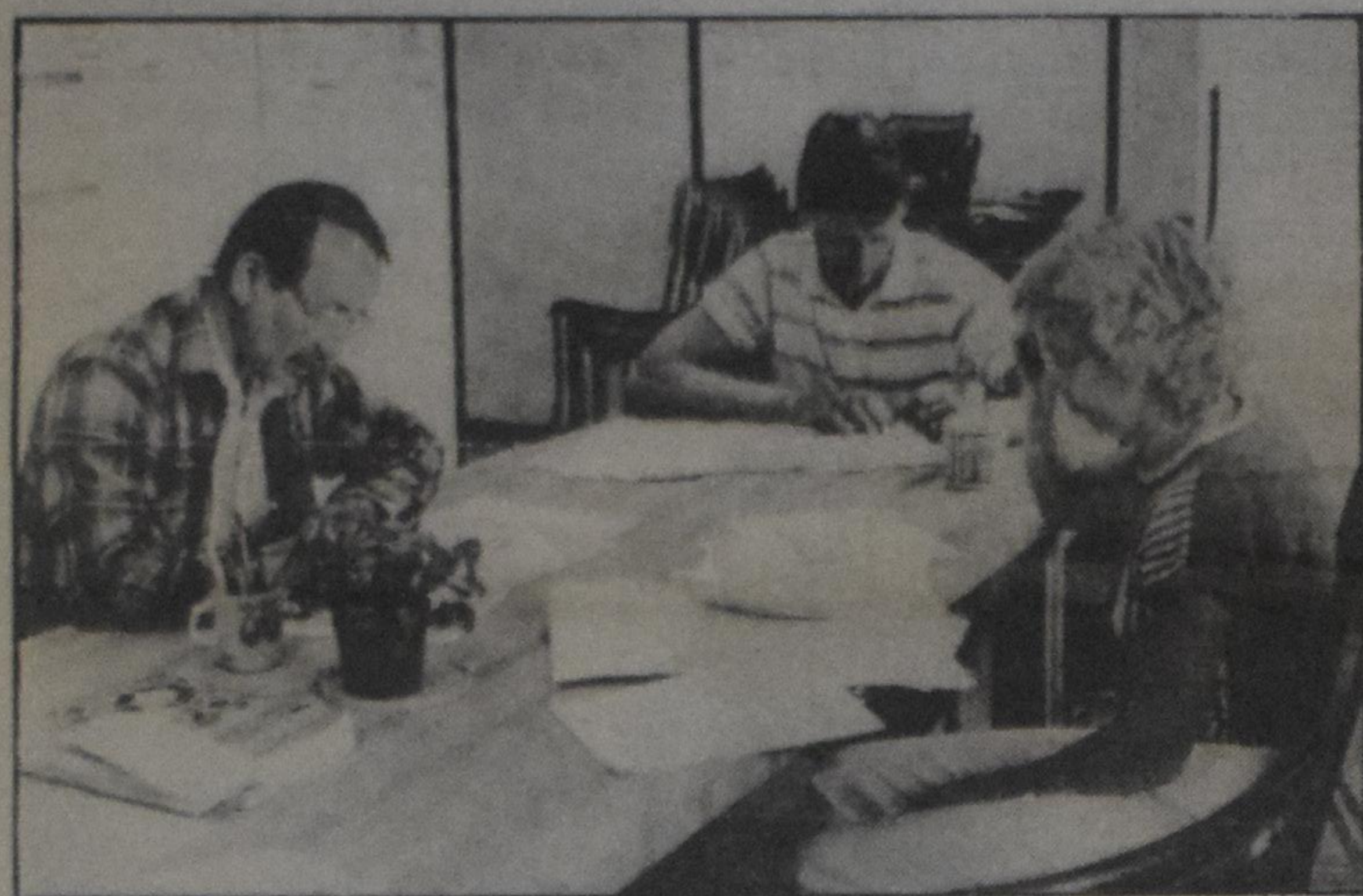


Photo: faxed by Curt Gesch

Teachers working in Smithers Christian School, (l-r): Curt Gesch, Ron Van Driel and Renita Vander Wakken.

### Robert VanderVennen

TORONTO — A curriculum development workshop for teachers from three Christian school societies in the Bulkley Valley is the first such opportunity to be offered to teachers in northern British Columbia, reports Curt Gesch, principal of Bulkley Valley Christian High School in Smithers.

John Vanderhoek, curriculum co-ordinator of the Society of Christian Schools in B.C., travelled from the lower mainland to lead 12 teachers in the week-long workshop. The

teachers came from Centennial Christian School in Terrace, Houston Christian School, Smithers Christian School, and Bulkley Valley Christian High.

The aim of the workshop was to help teachers develop communities of learning in the schools in which students learn how to think rather than merely recycle information. The teachers worked on co-operative learning strategies based on the idea that students are co-learners along with the teachers.

Harro Van Brummelen's book *Walking with God in the*

*Classroom* was the central resource for the workshop. Emphasis was placed on helping students understand the world as God's creation, which calls for them to learn responsibility for their society and environment. The teachers worked in teams to write curricula to be used in the schools.

## Teachers spend summer writing curriculum

ANCASTER, Ont. (OACS) — A competent team of Christian school teachers spent the month of July in Ancaster and Brampton, Ont., writing curricula for the Ontario Alliance of Christian Schools (OACS), says the organization. Led by elementary education

co-ordinator John Stronks, 21 teachers developed six curriculum units: "People in the Tropical Rain Forest" (Grade 7-8 geography); "The Early Adolescent" (health/guidance strand of the Grade 7 science program); "Canada Studies: Atlantic Region" and "Canada Studies: The North" (Grades 4-6 social studies); and "No Place Like Home" and "Our

Community" (Grades 1-2 social studies).

On the secondary level, eight teachers led by secondary education co-ordinator Herman Proper completed three curriculum projects: "Christians in Contemporary Society" (a unit for the former "Man in Society" course, Grade 11 or 12); "Media" (for

a single media course or media units within several English courses); "Modern Western Civilization" (senior history at the OACS [Grade 13] level).

The projects, approved by OACS and the Canadian Curriculum Council, will cost \$34,650 to produce. They are funded by OACS's Christian Textbook Day, the OACS per

student curriculum levy and the Canadian Christian Education Foundation.

The curricula will be completed and released during the current school year and will be available to Christian schools across Canada and the U.S.

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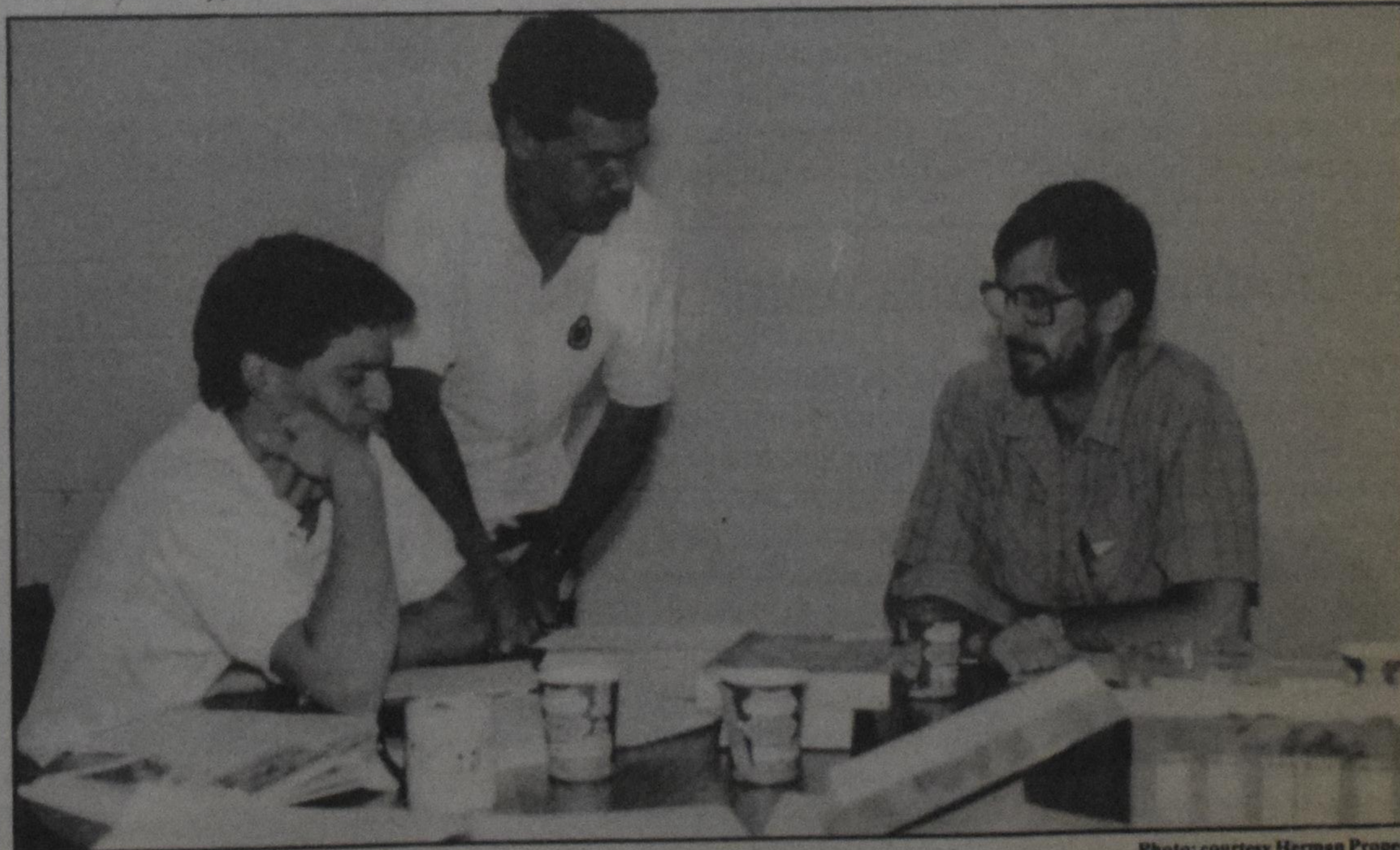


Photo: courtesy Herman Proper

Ontario teachers at work, (l-r): Tony Kamphuis, Richard Vanderkloet and Mark Ward.



# Education

## Protocol for handling complaints of abuse by Christian school teachers

*These days everyone who works professionally with children and young people is vulnerable to charges of abuse, whether the charges are justified or not. This is true in churches and Christian schools too. The Alberta Christian schools which are members of Christian Schools International have developed the following "protocol," that is, standard set of procedures to follow. These procedures have been prepared by curriculum co-ordinator Ary DeMoor and a committee of five teachers. Schools in other provinces have similar protocols. A committee of the Ontario Alliance of Christian School Societies is preparing recommendations to fit the Province of Ontario's requirements.*

RVV

### School protocol for complaints against teachers

Most reports of sexual abuse are valid and educators routinely need to take every complaint seriously. Occasionally, generally with older teenagers, allegations about sexual abuse are fabricated. However, the school is neither judge nor investigator; those roles should

be left to trained professionals. But the school must listen to every complaint and take steps to ensure that the truth be determined. Definitive action is important to protect not only the child, but the parents, school and teacher as well.

If a principal or school board member is approached by a person claiming a teacher is sexually abusing a child/children:

1. The principal (or whoever receives the complaint) should without further discussion with the complainant or any other people, contact the police and/or child welfare immediately. The police or child welfare officer should

interview the complainant in person immediately. The officer will then determine whether the accusation is credible and if further action is warranted. NO investigation should be done by the school or any other organization (e.g., school board, church) as it could interfere with the legal process.

2. The complainant should be strongly advised to keep all these matters confidential. Leaked information will hurt the child and/or damage the teacher's reputation.

3. If charges are laid, the teacher must immediately be suspended with pay.

4. The principal and school

board president should make the teacher aware of the complaint and any action taken. The teacher should maintain confidentiality and, if necessary, seek legal counsel.

5. The principal of the school and the president of the school board are the only two people required to know about these matters. If charges are laid, the police will notify the child's family.

The police have to be involved in order for the investigation to be credible. Confidentiality is important to protect everyone involved. Suspension with pay should continue until the legal process is complete.

## School procedures for reporting suspected child abuse

*School personnel are now required by law to report cases of suspected physical and sexual abuse. The Alberta Christian schools are receiving the following advice this fall from curriculum co-ordinator Ary DeMoor and his committee. We think it is important that parents and the wider community know how schools are required to deal with these matters. The procedures given below are adapted from recommendations of the Sexual Assault Centre in Edmonton.*

RVV

### Protocol for reporting child abuse

Educators play an important role in protecting God's young image-bearers from potential abuse. Because teachers have regular contact with children, they are often the first adults to be aware of child abuse. Christian school communities may perceive themselves as immune to abuse in families, but sin has also affected Christians in this way. Therefore, educators must be alert to the possibility of an abused child in the school and be prepared to help that student in need.

The Child Welfare Act in Alberta specifies procedures in reporting child abuse. Protocol procedures from the act are summarized as follows:

### Recommended procedures for reporting cases of child abuse

#### Step One:

When a teacher suspects that a child has been abused, that teacher should note:

- a. the name, age, grade, address and telephone number of the child;
- b. the names of the parents and/or guardians, particularly the mother's name;
- c. the reasons for concern and any relevant statements made by the child.

#### Step Two:

The teacher should then immediately inform the school

counsellor and the school administrator. All school personnel are reminded that no investigation should be carried out by school personnel at this or any other time.

#### Step Three:

The counsellor or school administrator should then contact Alberta Social Services. A note should be made at this time of:

- a. the name of the person making the call;
- b. the name of the intake social worker receiving the call;
- c. the time and date the call was made;
- d. the action proposed by Alberta Social Services.

#### Step Four:

A social worker from Alberta Social Services (and a police officer in cases of sexual abuse or serious physical abuse) will interview the child, usually on the same day the complaint is made.

#### Step Five:

Alberta Social Services (or the police) will then interview the alleged abuser and other family members. A decision

concerning the safety of the child will be made by Alberta Social Services at this time.

#### Step Six:

The counsellor or administrator should be prepared to follow the case by contacting Alberta Social Services to learn the results of the investigation as those results pertain to the school.

#### Step Seven:

At the end of the investigation and disposition of the case the teacher, counsellor and school administrator should meet together to discuss the steps the school could take to assist the abused child.

#### Recommendations:

1. No school personnel should notify the child's parents or guardians before contact with the family has been made by Social Services.
2. If Social Services social workers appear at the school to interview a child concerning abuse, the school administrator should co-operate, provided the proper identification has been produced by the social worker.
3. School personnel should not insist on being present during the interview although the social worker may ask that some person be present in order to support the child.
4. School personnel are not responsible for gathering evidence of abuse, only for informing Social Services of a

reasonable suspicion of abuse. School personnel should not, therefore, actively seek a disclosure of abuse from the child, as the number of interviews undergone by the child should be kept to a minimum.

If the counsellor or school administrator fails to contact Social Services in a suspected case of child abuse, the teacher must assume responsibility for directly contacting Social Services. Under the Child Welfare Act, teachers who have reasonable grounds to believe that a child has been abused and needs help MUST report to Social Services. Anyone failing to report is guilty of an offense and could face a fine of up to \$2,000 and imprisonment up to six months. Any suspicion of a child at risk must be kept confidential.

If teachers are unsure about

how to detect possible child abuse situations, they should consult a Social Services worker for input and advice.

Social Services wants to keep families affected by child abuse intact if at all possible and is willing to expend a great deal of effort and money in order to treat these families. Families and/or teachers may specify what treatment facilities they believe are most appropriate. If a preference is not stated, the social worker will refer them to a treatment facility of his/her choice. This policy allows schools to refer cases of child abuse to a Christian treatment centre. One such organization is the Cornerstone Counselling Centre in Edmonton, Alberta.

School personnel MUST know procedures in reporting child abuse in their province or state. Provincial and state social service departments should be contacted for information.

## Report on Sexual Abuse

*"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."*

A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church, adopted on May 17, 1989.

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# Sanctions against South Africa: will they work?



Photo: South African Panorama

"Not only do sanctions clearly cause unemployment but they also result in decrease in black's share in the total income of the country."

(First article in a three-part series)

*The Canadian government's policy on sanctions against South Africa was explained in an article by the Hon. Walter McLean in the August 25 issue of Calvinist Contact. In this issue and in two following issues, Dr. Paul Schrottenboer presents an in-depth analysis of the effectiveness and morality of sanctions against South Africa.*

There is an attractiveness to the idea of sanctions against South Africa. It is a non-military kind of international coercion that may hasten the dismantling of apartheid. It is a means by which people in all parts of the world can participate in an alleged noble enterprise and express their moral indignation with a system of legalized discrimination. If we do not agree to sanctions, we should feel guilty for not doing at least this much to end social injustice, so the reasoning goes.

A basic question, however, is whether the imposition of sanctions will help to achieve this noble goal — the abolition of apartheid. The outcome of the boycotts, disinvestment and other sanctions in industry, in sports and cultural activities is by no means certain.

There is no doubt that sanctions are having a serious economic impact on South Africa. One has but to note the value of the rand in relation to the dollar to realize that South Africa's economy is suffering. Formerly the rand was worth

about \$1.15. Recently it dropped to below \$.40.

What South Africa badly needs is foreign capital to expand its economy. It needs an expanding economy to provide work for a growing work force. Since blacks are having children at a faster rate than whites, the work force, especially the part that is unemployed, is becoming increasingly black. The present policy of pressuring banks not to lend to South Africa has led to a sharp decline in the economy which is reflected both by the decline in the value of the rand and by the increase in unemployment.

## Blacks suffer most

*Leadership*, a first class independent periodical often critical of the government, published a special edition in early 1989 on sanctions. In spite of the restrictions that prevent a full and free expression of the case for sanctions and in spite of the government's pressure to stress the case against them, *Leadership* has succeeded to a large extent in presenting both sides.

Sanctions, the periodical points out, have taken their heaviest toll among the blacks,

40 per cent of whom are unemployed. If the present trend of increasing unemployment among blacks continues, an estimated 55 per cent will be without work in the year 2000. When one realizes that for every unemployed person in the black community there are between four and eight dependents, the full impact of increased unemployment will become apparent.

Not only do sanctions clearly cause unemployment but they also result in a decrease in blacks' share in the total income of the country. In 1985 this was about 30 per cent and it will drop to 25 per cent by the year 2000 if the present trend continues. In looking at these figures we should keep in mind that blacks comprise more than three-fourths of the population.

An unexpected effect of sanctions has been that they have been a boon, at least in the short term, to the white business community. For the withdrawing foreign companies have often sold their holdings at give-away prices to those who had the means to purchase them, that is, to whites.

An exception to the rule is the

action taken by Ford Motor Company. When it withdrew, it donated more than half of its 42 per cent shareholding to Samcor, with the proviso that 24 per cent go into a trust to be controlled by Samcor employees. Dividend income accruing to the trust will be used for community welfare and development activities.

## Disappointing results

It can be argued that disinvestment (the withdrawal of business from South Africa) has on the whole been counterproductive for the black community. This is apparent in what happened when foreign countries withdrew from the Republic and turned over the ownership and management to South Africans.

Eric Mafuna, director of Consumer Behavior, sums up the black business community's feeling on the form disinvestment has taken: "What is disgraceful about the whole thing is that when companies started to pull out, their high moral statements raise a lot of hope among black business people. They thought they might be able to get a piece of the action. We expected that the benefits of disinvestment would be shared out and that blacks would be able to participate. But blacks have not been able to buy up a single company other than Pepsico (which has less than five per cent of the soft drink market)."

Sanctions, it would appear, not only hurt the entire country but cause greater economic inequality. In other words, they have exacerbated the evil of apartheid.

Another way disinvestment has had a counterproductive effect in terms of ending apartheid, says Duncan Innes of the University of Witwatersrand, is that the withdrawals have caused the business community, which in the past has been more progressive in race relations than the government, to rally behind Pretoria, which in spite of hopeful signs is still in the stage of *promising* to dismantle apartheid. It is not yet in the stage of *fundamental fulfilment* of these promises. We can only speculate what changes will occur now that the September 6 elections have been held.

There are some indications that sanctions may have the desired effect and be worth the hardship they cause. There can be no doubt that the expulsion of South African athletes from international competition some years ago was the deciding factor in ending racial segregation in sports. It is significant that the present

Continued on page 17 ...

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# Sanctions against South Africa: will they work?

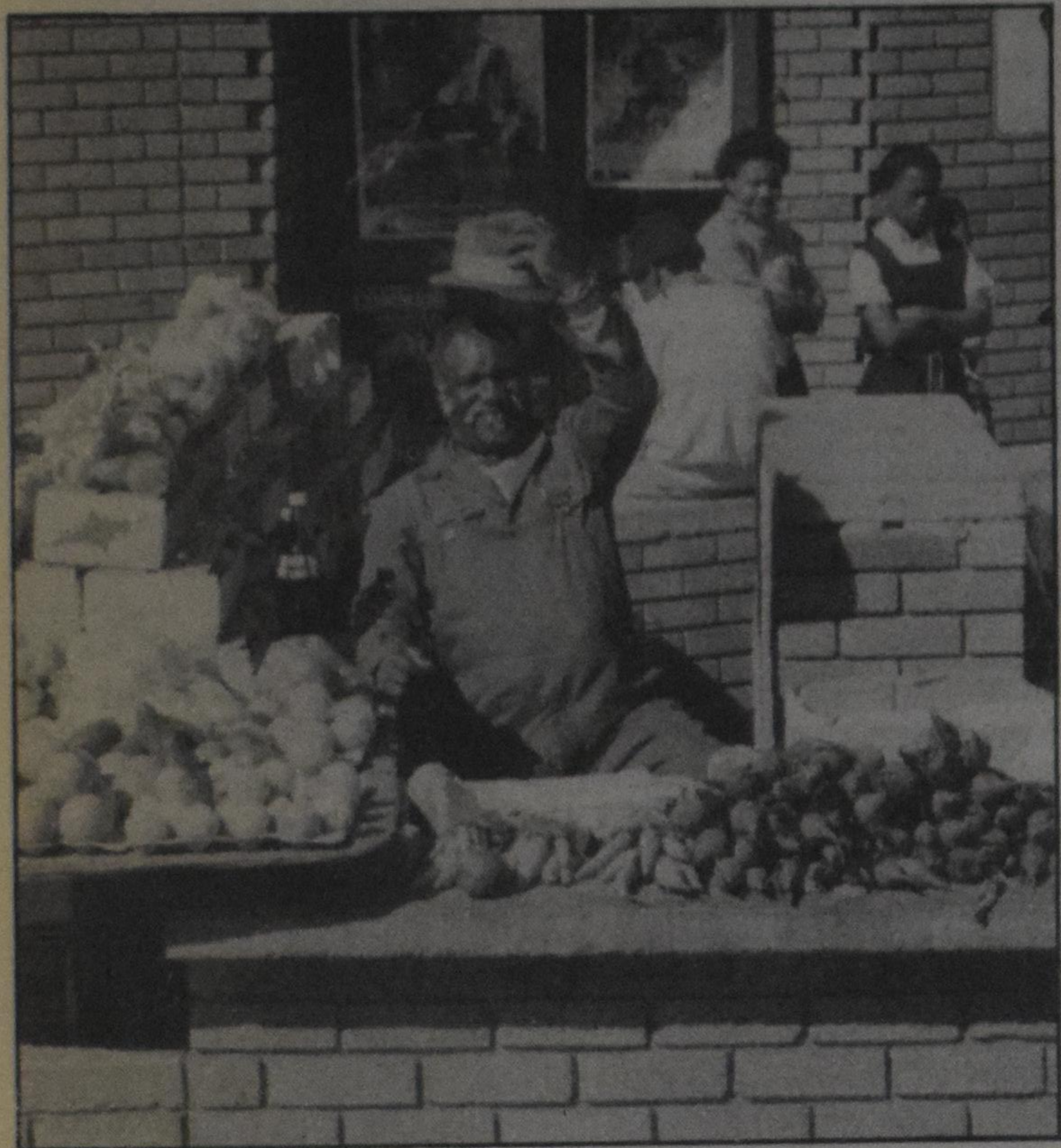


Photo: South African Panorama

"When companies started to pull out, their high moral statements raised a lot of hope among black business people."

... continued from page 16. state commission that has drafted a bill of human rights for South Africa (which, if adopted, would definitely spell the end of apartheid) has stated that one of the reasons for drafting the bill of rights was the bad image which apartheid with its legally embedded discrimination has created in much of the world. If the bill of rights is enacted into law, sanctions may take part of the credit.

### Stubborn Independence

All things considered, however, there is no abundance of evidence that the applications of sanctions in the economic field will have the desired effect in the political arena where the ultimate decisions will have to be made. As a matter of fact, there is reason to think that the effect of sanctions on a segment of the Afrikaner people is simply to make them dig in their heels and to determine not to budge, not even if the whole world is against them and they are forced to live by themselves and rely upon their own resources.

There is a strong likelihood that isolating a country like South Africa, which is a composite of First and Third World people, may make it more self-sufficient. There was a time when the Republic imported arms. Then came the boycott on arms. Today South Africa is an exporter of arms.

In the '70s, when the oil crisis hit the entire Western world, South Africa, which has very little petroleum resources of its own, felt the crunch as few other industrialized nations did. Today, through developing the production of oil from coal to a high degree of efficiency, South Africa is less dependent on foreign sources of petroleum than is the United States.

There is no certainty, however, that the ruling party, even though it commissioned the drafting of a human rights bill, will accept it. For among the Afrikaner people, including their politicians, there are many ideologues, people who will not be swayed easily, if at all, by public opinion. Sanctions or no sanctions, they will continue to believe that their calling in the world is to keep South Africa free from the Communism of the East and from the liberalism of the West.

In making any assessment on what effect sanctions will have on South Africa, one should bear in mind that both in the Nationalist Party and in the Dutch Reformed Church splits have taken place. These divisions in politics and in the church provide a window on the Afrikaner mind.

### Petty apartheid

The Conservative Party broke away several years ago in protest against the reforms of the Nationalist Party of P. W. Botha. It made great gains in the municipal elections in October 1988. It is this party, which is now the opposition party, that has the highest concentration of ideologues.

Proof of the Conservative leader's resistance to change was given late in 1988 when the Conservative Party reinstated petty apartheid (the separation along racial lines of public amenities) in those municipalities (Boksburg,

Caletonville, Brits) in which it had control of the local government. And when there was a local outcry, with an alarming loss of revenues to the merchants because of a boycott against them by the non-whites, Conservative leader Dr. A.P. Treurnicht stated that his party would proceed with its policy anyway.

KwaZulu's Chief Minister Mangosuthu Buthelezi has observed that the municipal elections in 1988 (for whites only) proved wrong the claim that sanctions will bring white South Africa to its senses. Sanctions, he claims, have hardened the attitudes of the Afrikaners. Hence the reinstatement of petty apartheid in towns where the Conservative Party is in control.

### Revolution could result

The Dutch Reformed Church has undergone a schism. Some 30,000 people have left the DRC since 1986 to form the Afrikaner Protestant Church — for Afrikaners only. They have left because the DRC acknowledged three years ago that its former support and theological justification of apartheid was wrong. In addition, a "Reformed Alliance" has been formed of Dutch Reformed people who have not left the DRC but are determined to bring it back to its former position that defended separate racial development on the basis of the Bible. The resistance to change, both in politics and in the church, should not be underestimated.

There is one possible result of sanctions, especially if they are employed in a comprehensive way, which could contribute to the ending of apartheid. It is that the adverse economic effects on the Republic will be so great and the unrest so intense that the country will become ungovernable. The reasoning is that when the cost of maintaining apartheid becomes too high, those in control will admit that the system must be replaced. This scenario should seriously be contemplated as a real possibility. But if the course of change is to follow that path it will likely lead to a bloody revolution.

Dr. Johan Heyns, reflecting on the effects of sanctions, expressed the fear of many when he wrote, "Disinvestment will cause

further polarization between black and white in South Africa, incite enmity, promote crime, cause revolution, necessitate violent suppression of rebellion by police and army, undermine order, in short create an atmosphere of total chaos and disorder in which there can be almost no healthy co-operation."

John Kane-Berman, writing in *Leadership*, predicted that "if sanctions cause foreign capital to dry up, deprive South Africa of technical know-how, and compel us to close down all the mines or stockpile minerals that we cannot sell, we face a wasteland. Any black government that comes to power will face powerful

expectations, but will not be able even to begin meeting them." The Germans have a term for the process of promoting disorder in expectation that another social order can be created out of the chaos: *Verelendung*. That is what sanctions do: they compound the misery.

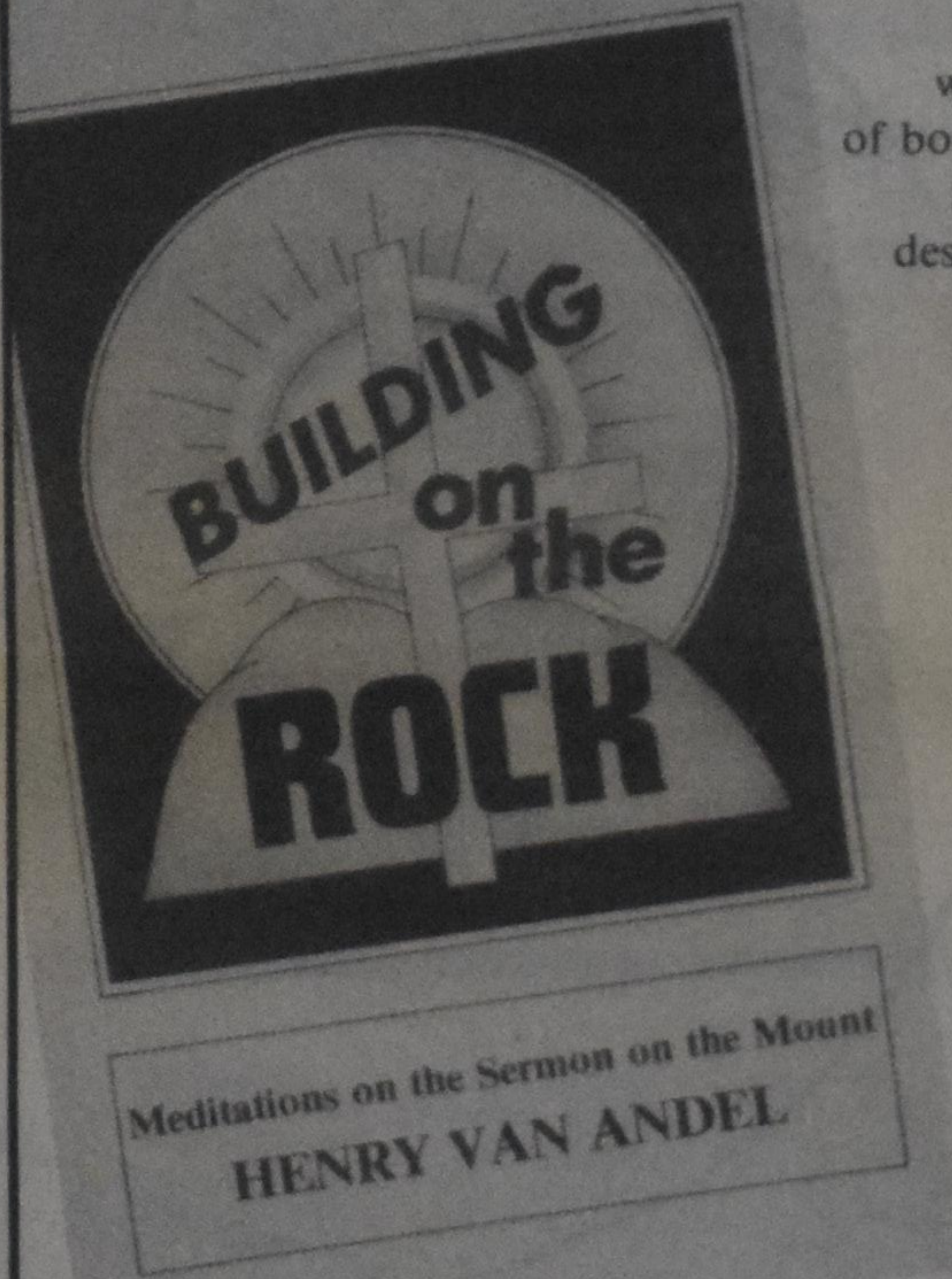
This points up a second important dimension of the imposition of sanctions: Is it morally justified? We will address this question next week.

*Dr. Paul Schrotenboer has visited South Africa several times as executive secretary of the Reformed Ecumenical Council. He recently retired from this position.*

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# Tourism in Cape Breton: A study in hospitality

**Anne Hutten**

Although tourism as a major industry is a relatively new concept for many scenic parts of the country, it has been a fact of life in Nova Scotia's Cape Breton Island for most of this century. Long before superhighways and commercial airlines made travel a simple matter, Canadians and Americans came to such beautiful settings as Baddeck in search of peace, rest and solitude. Millions have come to know and love the famed Cabot Trail where mountains rise dramatically from sparkling blue waters. The Bras d'Or lakes, where Alexander Graham Bell tested the world's first hydrofoil, continue to inspire and amaze with their rich blend of blue herons, white sails, green shores, sunrises and sunsets.

"They were coming here in the 1920s," says John Nicholson, who with his wife Anna still runs five overnight cabins on the outskirts of Baddeck. He recalls many New Englanders ("summer people") who took the trip by rail and ferry. His grandmother, in fact, did laundry for tourists staying at

the Telegraph Hotel and the Bras D'Or house. Hotel Baddeck joined these two institutions a little later, all three doing a thriving business during the summer.

Visitors coming by train crossed the Strait of Canso from Point Tupper to Iona by means of a train ferry that was

specially equipped with rails to carry the freight and passenger cars, while locomotives stayed on either side of the water. From Iona, a simple passenger ferry took them across St. Andrews Channel to Baddeck. All that technology is gone now, says Nicholson regretfully.

Sixty years ago, the hotels not only rented rooms but kept a few small bungalows for visiting families. Soon some of the locals began constructing cottages to provide more accommodations. In 1947, Nicholson, then 34, built the first two cottages.

"We didn't use them that year for overnight," explains Anna. "We had a lot of construction going on and we

rented them to (those workers)." A third cottage was added in '48, another in '49, for an eventual 10. Right from the beginning, these were equipped with electricity and cold running water. The town of Baddeck had known the luxury of electrical power for more than a decade before that, notes Anna.

Many of the first visitors were from Ontario, even during the post-war years. Since then Americans have at times dominated the tourist scene, but people arrive from many parts of the continent. The overnight fee for a cabin with two beds rose gradually from four dollars per night to the current \$28, which Nicholson says is comparable to other facilities with tile floors and simple shower stalls. Over the years, tourists have provided a steady if seasonal flow of income to supplement Nicholson's other work as mail driver.

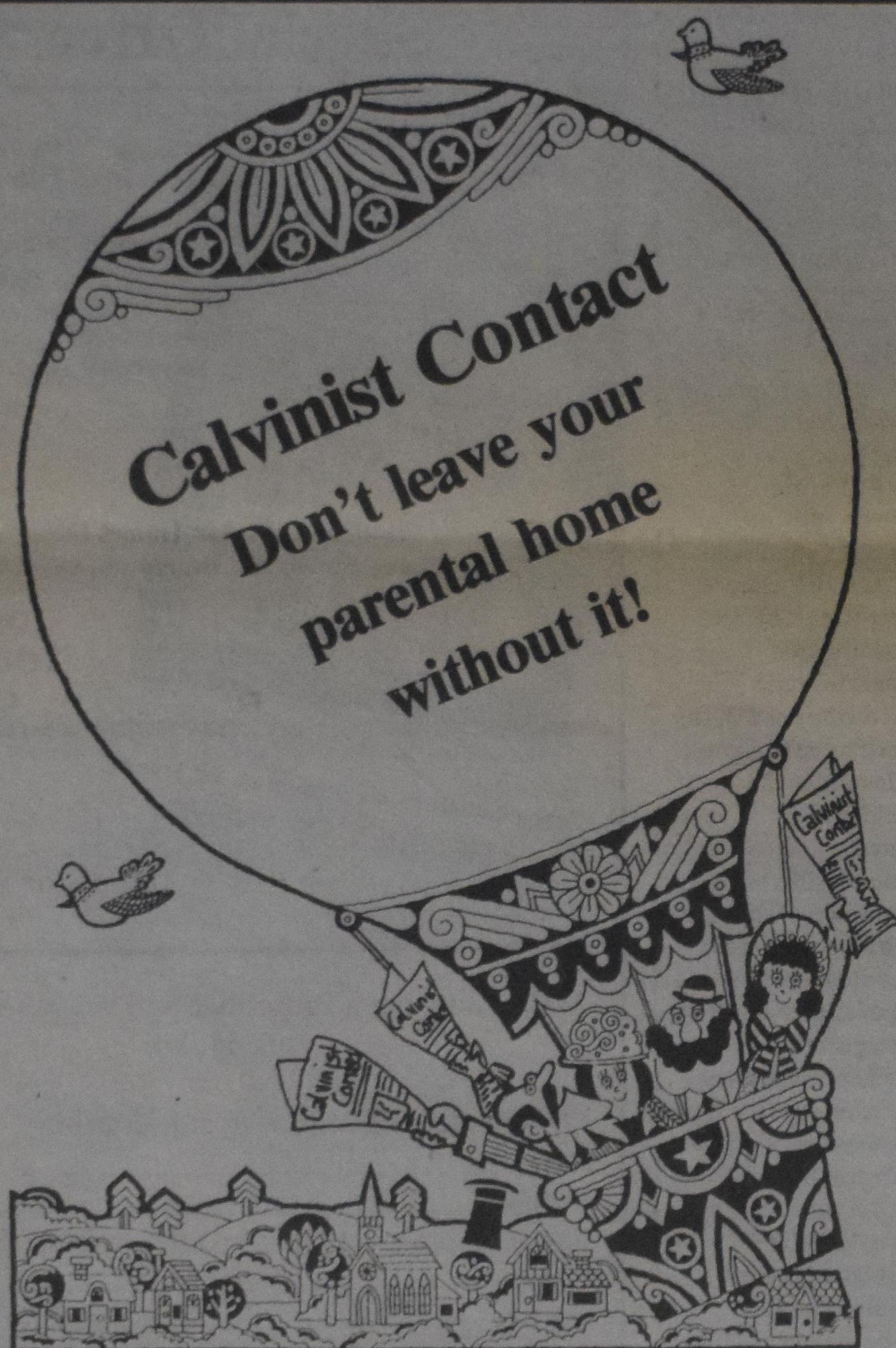
The Nicholsons are part of an enormous industry which by now has reached the saturation point in Cape Breton. Along every highway, signs promote bed and breakfast homes, craft shops, motels and activities. Baddeck, for example, has a marina which during July attracted a \$1.5 million yacht registered in the Isle of Man and en route from Australia. Downtown, a stretch limousine parked in front of a seafood establishment sported Ohio licence plates.

Although some parts of Cape Breton were badly impoverished before the tourist

influx, the Nicholsons say this was not true for the Baddeck area, which lies along a western arm of the Bras d'Or lakes. Those who lived here were farmers, with their own vegetables and meat year round. Almost everybody had some money, with lumber companies providing dozens of jobs in the woods and sawmills. Anna's father, for instance, worked for the Oxford Paper Company which operated on a large scale at North River. By comparison, the Washabuk and Iona district had no industry other than the railway. With little unemployment, residents barely made it through the winter in the years before a large gypsum mine began operations.

The Nicholsons represent some of the best Cape Breton characteristics, offering guests not only a decent place to stay at a fair price, but providing extra help in the form of a hot plate and dishes for those who want to save on restaurant meals.

Asked about his motivation, John Nicholson refuses to connect it to his Protestant upbringing which saw him become a member of the United Church after the merger of Presbyterians with Methodists and Congregationalists early in the century. Neither does Anna verbalize her religious faith to a mere visitor. Instead, she offers a loaf of raisin bread, fresh from the oven, as one more gesture of hospitality in this most beautiful Maritime location.



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Photo: Anne Hutten  
 John and Anna Nicholson have operated tourist cottages at Baddeck, Cape Breton, for more than 40 years.



## New development staff appointed at ICS



Photo: C.C. files  
Reinder Klein

**Robert VanderVennen**  
TORONTO — John Meiboom and Reinder Klein have recently been appointed to strengthen the Institute for Christian Studies through public relations and fundraising, announces Dr. Clifford Pitt, president of the ICS.

Meiboom becomes director of development, succeeding Adrianna Pierik, who left ICS to take a position in health care service. He has lived in Kingston, Ontario, for 13 years where he owned a small business and served on the

board of the Kingston Christian School. "As chairman of the school board I was enthusiastic about Christian education at all levels, and appreciated more deeply than ever before the need to put into practice the lordship of Christ over all of life," he says.

Meiboom, 35, has recently moved with his wife and two small children to Kitchener, which will be a central location for the travel he expects to do as he meets people to build interest and support for ICS.

Klein and his family moved

to the Toronto area last year from Vancouver, where he had taught English for five years at

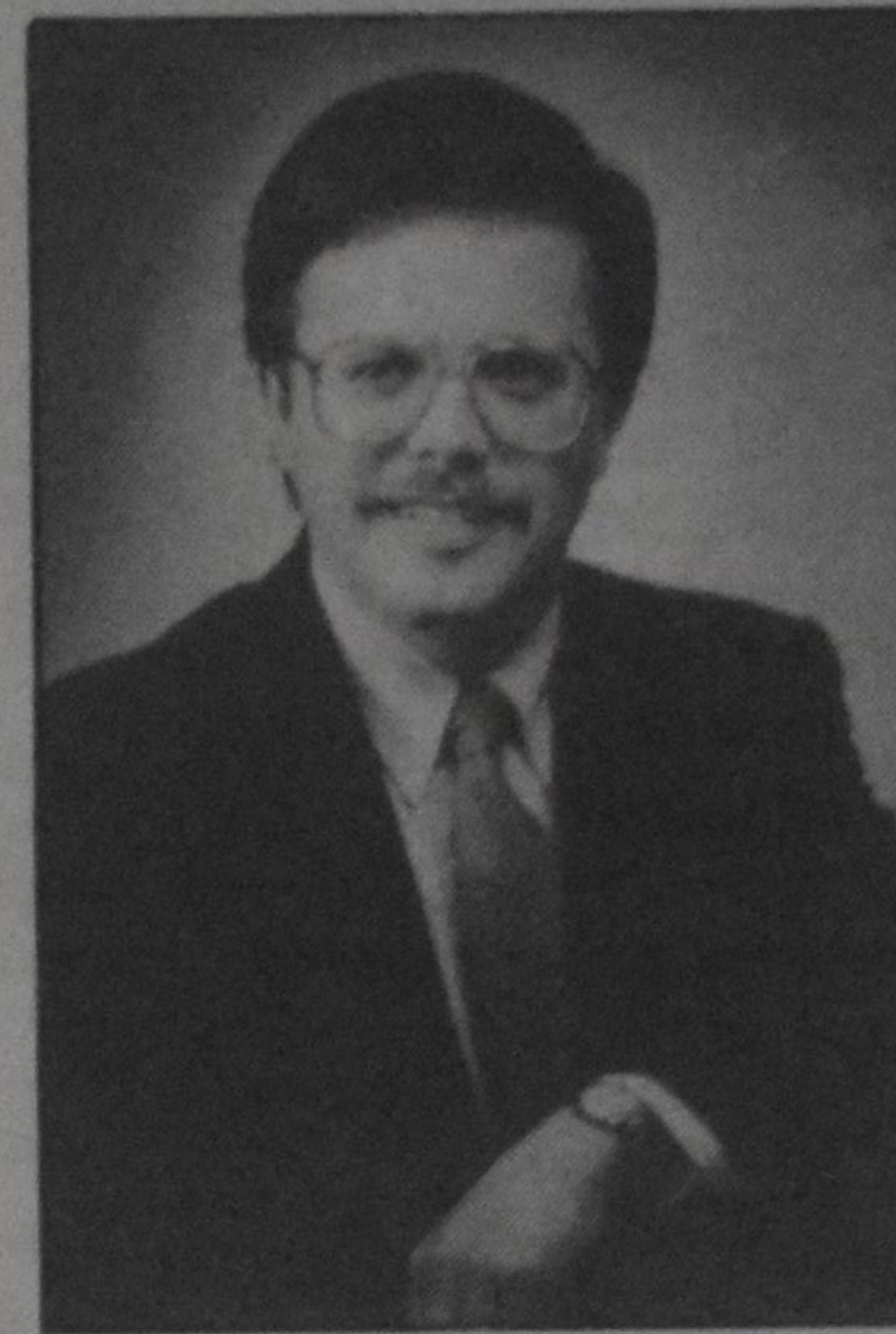


Photo: courtesy ICS  
John Meiboom

both Fraser Valley Christian High School and Vancouver Christian Secondary School. He will concentrate on developing support for ICS in the western provinces, working part-time, the equivalent of three months in the year.

Klein is an educational consultant and frequent writer for *Calvinist Contact*. He taught high school English in Montreal for a number of years before moving to Vancouver.

Klein's appointment fills a gap left in ICS representation in the west when Nick Loenen, who represented ICS for many years from Richmond, B.C., became active in politics, first as alderman in Richmond and now as a member of the B.C. legislative assembly.



## Peter and Marja are



### Dear P and M:

*What do you think of high school graduation parties that include the consumption of alcohol? The tradition for Grade Twelves in our school, a Christian high school, is to hold a special event the night after the graduation. The school does not sponsor this. It's organized by the students. I am in Grade 11 this year and wonder about our upcoming celebration next year. I personally think that we should do without alcohol. There have been no accidents so far. I am not against a responsible use of alcohol, but something tells me we're asking for trouble. Am I too cautious?*

### Dear Not Too Cautious:

Not at all! Under-age drinking is illegal. Those of legal age would be aiding and abetting\* minors to break the law. It's the kind of party that the police could legally raid! We can't think of a worse way to celebrate graduation. You are asking for trouble with a capital "T." You can't expect a whole group of exuberant teens to drink "responsibly" at such a charged event. Alcohol affects behaviour and impairs judgment. To us it adds up to a lousy party with some potentially devastating side effects. And we haven't even mentioned the consequences of someone driving while under the influence, chaperones notwithstanding. No Christian school would sponsor a drinking party. Parents should recognize and uphold the wisdom of this position. Any adult who hosts such a party seriously diminishes the students' Christian witness to the community and to any family considering Christian education for their children.

We're thankful for your concern. Now is the time to bring this issue to student council so they can wrestle with the problem.

Expect a reaction. No matter where you stand on the issue, some will be with you and others against.

The implication seems to be that you can't have fun without alcohol. Wherever did high school grads pick up that idea?

\*"abet": to entice, to bait.

### Dear P and M:

*Why does God give us decision-making abilities when he has already decided to advance what his will for our lives is; when he has already determined what job we get, what*

*direction our life will take, etc.? So in effect, hasn't he negated the possibility that we make choices?*

### Dear What's the Use:

We're up against a mystery. God is in control; yet we are fully responsible for our decisions.

Different people use different arithmetic to understand this puzzle. Some divide it 50-50. Whatever the outcome, half is credited to God; the other half to us. Typically, we misuse this approach by giving our half the credit when things go well and God's half the blame when things go poorly.

Others divide it 100-0. God determines everything while we have no choices. Your question reveals that this is how you do your theological arithmetic. It's an approach that cripples us into inactivity. It wrongfully relieves us of responsibility. It paralyzes our witness. After all, why bother if God does it all?

Yet the Bible begins with a story about choices and the consequences of choosing against God. Later, we hear Joshua challenging the Israelites: "Choose this day whom you will serve" while he professes his decision for God.

Not only is the 100-0 approach unbiblical, it's unrealistic. Daily experience shows us that we make choices, mistakes and even good decisions.

There is a better way of balancing the numbers. God is 100 per cent sovereign; his control and his call make us secure. At the same time we are 100 per cent responsible. Romans 8-11 celebrates God's election and simultaneously calls on Christians to spread the Good News and challenges listeners to choose for Christ.

We know that adds up to 200 per cent, but the marvelous mystery of God's sovereignty and our responsibility calls for mysterious math.

We sense a spirit of despair behind your question. Simply depend on the Lord in the decisions that you prayerfully make every day.

*Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parvliet, Tom Zeyl, Willy Suk-Kleer, Bert Wivoeet.*

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## Beware of the common cold

**Marcus Van Steen**

(Canadian Scene) — Winter is regarded as the season when the common cold is most prevalent, and health officials have some tips to help you cope. The first thing to realize is that to "catch" a cold you have to be infected with a cold virus. Instead of trying to keep your feet dry or avoiding draughts, you should concentrate on trying to avoid infection.

Cold viruses are in the air where people are coughing or sneezing, which means it is wise to avoid crowded places, which is easier said than done. You have to shop and attend some functions, and your children

have to go to school. They have not built up an immunity to the cold virus and catch colds easier than adults, and bring them home to pass on to other members of their families.

An important precaution is to wash your hands thoroughly after you have been in public places. The cold virus is spread not only by coughing and sneezing but also by contact, by shaking hands or by touching objects that have been handled by others. Your hand, then, becomes the carrier. To infect you, the cold virus must lodge in your nasal passages, and that is where you put it if you touch your nose or lips or eyes with

your unwashed hands.

Unfortunately there is no cure for the common cold, and no vaccine to guard it. There are more than 100 strains of the cold virus and no vaccine can deal with them all. And antibiotics which can deal with bacterial infections can't fight viruses. All we can do is try to make ourselves as comfortable as possible while the cold runs its course, which can take from seven to 10 days. There are several tried and true ways which are none the worse for having been used by our grandparents and great-grandparents.

Hot drinks and soup can help

you feel better by increasing the flow of nasal secretions. Tea or lemonade with honey will soothe your throat and ease coughing. However, be careful with brandy or whisky because alcohol dilates the blood vessels and will increase nasal congestion.

Pain relievers, such as Anacin and Tylenol, can reduce fever and help you rest. Children under 16, however, should never use them. There are other pain relievers for children. Cold remedies sold over the counter are mostly useless, and some are harmful.

Antihistamines which are effective against hay fever

make cold congestion worse. Cough syrups are generally not advised because coughing serves a useful purpose by clearing secretions from the throat. However, if you have a dry cough which does nothing to clear the throat, you might try a cough suppressant to enable you to get a good night's sleep.

A final medical warning: If you have a higher-than-normal temperature for more than three days, if your throat remains very sore or you have severe chest pains, you could have something worse than a cold, so call your doctor.

## How to deal with hazardous waste in your home

(Canadian Scene) —

Increasingly, Canadian municipalities are raising public awareness of hazardous household wastes and are instituting special measures to deal with them. Many municipalities provide conveniently located collection depots to which residents can bring hazardous wastes for recycling or safe disposal.

When dealing with products such as cleansers, pesticides, herbicides, paint products, and automotive wastes such as oil and antifreeze, you can take some simple steps to help keep your home and the environment safe.

... Buy only those products you really need, in quantities you will be able to use up.

... Select products that provide on their labels clear instructions on how to handle

and dispose of them.

... Whenever you can, give leftover non-medicinal household products in their original containers to others who can use them, or take them to an exchange.

... Use non-hazardous or less hazardous substitutes wherever possible.

... Learn proper methods of identifying, storing or disposing of hazardous products and residues and follow instructions on labels, where provided.

... If your community doesn't have collection or recycling programs for hazardous household wastes, encourage local authorities to initiate them.



## Keep your chimney clean

(MCCR) — Homeowners are being warned to ensure household furnaces and chimneys have been thoroughly inspected within the last year.

Fires and carbon monoxide poisoning can be caused by malfunctioning heating systems, say fuels safety experts with the Ontario Ministry of Consumer and

Commercial Relations.

"The low cost of an inspection and cleaning can save enormous grief," says Bob Clendinning, director of the ministry's Fuels Safety Branch. "Too many people ignore this simple safety step and the consequences can be tragic."

An annual checkup is necessary for all types of fuel burning heating systems —

gas, oil and wood alike. Homeowners with wood stoves or fireplaces should be particularly vigilant about having their chimneys cleaned.

To get the best deal on an inspection and any necessary maintenance, contact at least three registered home heating contractors for estimates.

## ISRAEL

The World Home Bible League invites you to join its

### Bible Land Tour

13 exciting days — February 22 to March 6, 1990

COST: \$1899.00 p.p. ex. Tor. dbl.  
plus Dep. tax

VISIT: Jerusalem — Bethlehem  
Nazareth — Masada — and many more

FREE stop-over in Amsterdam

Escorted by: Rev. John G. Klomps  
Executive Director WHBL  
Rev. Evert Gritter  
Pastor, Cobourg, Ont. CRC.

For complete information and reservation,  
please call or write:

Rev. John G. Klomps or Meadowvale Travel Inc.  
World Home Bible League (416) 826-4141  
Box 524, Stn. "A",  
Weston, ON M9N 3N3 Reg. #1518992  
(416) 741-2140

## Organ Recital

on the impressive Reil tracker organ at Redeemer College

**John William VanderTuin**

Acclaimed young artist from Brantford, Ontario, blind from birth, who has performed major works in public recital since age 12.

**October 14, 1989, 8:00 p.m.**



**Redeemer College**  
Ancaster, Ontario L9G 3N6

For tickets call:  
(416) 648-2131

## Church news

**Christian Reformed Church**

### Address changes

— Rev. and Mrs. Johan Tangelder, Box 238, Winchester, ON K0C 2K0.  
— Rev. and Mrs. Harry Vander Windt, R.R.#5, West St., Owen Sound, ON N4K 5N7; (519) 376-6264.



Classified

Classified rates	Marriages	Anniversaries	Anniversaries	Obituaries
Births .....\$25.00 Marriages & Engagements . \$30.00 Anniversaries .....\$35.00 2-column anniversaries ....\$60.00 Obituaries .....\$35.00 Notes of thanks .....\$25.00 Birthdays .....\$25.00 All other one-column classified advertisements: \$10.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number, \$35.00 extra. Photos: \$15.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) <b>Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</b>	<b>ALLISON-ENGELSMAN:</b> Mr. and Mrs. Len Engelsman of Stouffville, Ont., are happy to announce the marriage of their youngest son <div>JOHN EDWARD to CHERYLLYNNE</div> daughter of Mr. and Mrs. Robert Allison of Newmarket, Ont. The wedding will take place on Saturday, Sept. 23, 1989, D.V., in Bethel Chr. Ref. Church, Newmarket, Ont. Rev. Harry Salomons officiating. Future address: 100 Graydon Hall Dr., Apt. 2203, Don Mills, ON M3A 3A7.	Smithville Caledonia 1949 1989 On Sept. 25, 1989, the Lord willing, we will celebrate with joy and thanksgiving to the Lord, the 40th wedding anniversary of our parents and grandparents <div>HARMEN and FRIEDA BAKKER (nee Hoekstra)</div> We pray that the Lord will keep you in his care for years to come. With love and congratulations from your children: Steve & Wilma Irwin — Caledonia, Ont. Jeremy, Katie George & Katherine Bakker — Hamilton, Ont. David, Alex Phil & Sue Roppel — Grimsby, Ont. Gord & Margueriet — Burford, Ont. Home address: R.R.#3, Caledonia, ON N0A 1A0. (416) 765-3508.	1939 October 11 1989 "The Lord God is a sun and shield; the Lord bestows favour and honour; no good thing does he withhold from those whose walk is blameless O Lord almighty, blessed is the man who trusts in you." (Ps. 84:11-12) With joy and thankfulness to our covenant God, we hope to celebrate the 50th anniversary of our dear parents and grandparents <div>WILLIAM and ANTONIA DE HAAN (nee Nagel)</div> May the Lord continue to keep you both in his loving care. With love from your children: Jim & Marie DeHaan — Burlington, Ont. Peter, Melanie, William, Joanna Mike & Mieke VanSteenbergen — Edmonton, Alta. Albert, Michael, Melisa Ed & Edith DeHaan — Lethbridge, Alta. Carolyn, Wes, David, Darryl John & Linda DeHaan — Edmonton, Alta. Trevor, Tara, Nathan Open house - Saturday, Oct. 7, 1989, from 2:00 - 4:30 p.m. in the Barrhead United Church hall. Home address: P.O. Box 124, Barrhead, AB T0G 0E0.	The consistory and congregation of Mount Hamilton CRC, Hamilton, Ont., extend their Christian love and sympathy to the wife and family of fellow office-bearer <div>JOHN FENNEMA</div> whom the Lord took into his eternal rest. May the love of God and his sure promises comfort and sustain them in this time of sorrow.
<b>OBITUARIES</b> Obituaries should be composed as they are to appear in <i>Calvinist Contact</i> . A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$35.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$10.00 per column inch.	<b>COULSON-BIL:</b> Bruce and Donna Coulson and Clarence and Margaret Bil are pleased to announce the forthcoming marriage of their children <div>JANET MARLENE and TERRY RICHARD</div> The celebration of love will take place, the Lord willing, on Saturday, Sept. 30, 1989, at 4 p.m. in Faith Chr. Ref. Church, Burlington, Ont. Pastor Jack Quartel officiating. Future address: 1553 Westminster Pl., Burlington, ON L7P 2B4.	1954 September 18 1989 "Oh, taste and see that the Lord is good ...." (Ps. 34:8a) With thankfulness to our Lord, the giver of all good gifts, we wish to announce the 35th wedding anniversary of our parents <div>HEDDE and WIEBEDINA DE BOER (nee Deelstra)</div> Our prayer is that the Lord will continue to bless you and grant you many more years together. With much love, your children and grandchildren: John & Bernice deBoer — Listowel, Ont. Michael, Patricia, April, David Ed & Wilma deBoer — Bramalea, Ont. Derek, Renee, Stephanie, Mark, Jordan Gary & Marcia deBoer — Rexdale, Ont. Daniel, Kristin, Elyssa, Rebekah, Nathan, James Don & June deBoer — Orangeville, Ont. Nicholas, Ashley, Donna Douglas — at home Linda — Thornhill, Ont. Home address: Box 310, Orangeville, ON L9W 2Z7.	1964 October 9 1989 "O Lord, you are God! You have given this good promise to your servant. Now you have been pleased to bless the house of your servant, that it may continue forever in your sight; for you, O Lord, have blessed it, and it will be blessed forever!" (I Chron. 17:26, 27) <div>HENK and JOAN ROSENDAL (nee Fernhout)</div> With thanks to the Lord, we hope to celebrate, D.V., our dad and mom's 25th wedding anniversary. May the Lord continue to bless you, Mom and Dad, and keep you in his care. We love you! With all our love: Linda Cynthia & Warren Krikke Pete Derek Open house will be held on Saturday, Oct. 7, 1989, from 2-5 p.m. at our home: 13519-68 St., Edmonton, AB T5C 0G4.	<div>JOHN FENNEMA</div> whom the Lord took into his eternal rest. May the love of God and his sure promises comfort and sustain them in this time of sorrow.
<b>NEWLYWEDS</b> Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.  Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1. Phone: (416) 682-8311 FAX: (416) 682-8313	<b>HAMSTRA-VANTIL:</b> With joy and thanksgiving to the Lord, Tom and Jane Hamstra of Woodstock, Ont., and Harry and Bea Van Til of Blenheim, Ont., wish to announce the forthcoming marriage of their children <div>JOAN and HENRY</div> The ceremony will take place, D.V., at 4 p.m., Saturday, Sept. 23, 1989, in Covenant Chr. Ref. Church, Woodstock, Ont., with Rev. R.W. Ouwehand officiating. Future address: 10330 Yonge St., Apt. 415, Richmond Hill, ON L4C 5N1.	Aylmer, Ont. Tillsonburg, Ont. 1964 October 9 1989 "My grace is sufficient for you" (2 Cor 12:9). With praise and gratitude to God we announce with joy the 25th wedding anniversary of our dear parents <div>JOHN and AGNES DE GROOT (nee Westerterp)</div> We thank God for his ever-present providence and his "Amazing Grace" that has been so evident in your lives and we pray that He will grant you many more blessed years together and with us. With love from your children: Jacqueline — St. Catharines, Ont. Sharon — at home John — at home The Lord willing, an open house will be held at our parents residence at 26 Maple Lane in Tillsonburg, Ont., on Saturday, Oct. 7, 1989, from 2-4 p.m. Home address: P.O. Box 415, Tillsonburg, ON N4G 4H8.	With all our love: Linda Cynthia & Warren Krikke Pete Derek Open house will be held on Saturday, Oct. 7, 1989, from 2-5 p.m. at our home: 13519-68 St., Edmonton, AB T5C 0G4.	
<b>Births</b>				<b>Personal</b>
<b>BUYS:</b> Bill and Joany (nee Belmers) thank God for the safe arrival of their first child, a daughter, <div>MEGAN ELIZABETH</div> born Sept. 7, 1989, weighing 8 lbs. 3 oz. She is the 11th grandchild for Mr. and Mrs. William Buys of Beamsville, Ont., and fifth grandchild for Mr. and Mrs. Gary Belmers of Renfrew, Ont. Home address: 56 East Ninth St., Hamilton, ON L9A 3M7.	<b>MOELKER-CHRISTIAANSE:</b> CORRIE ELIZABETH MOELKER and JOHN CHRISTIAANSE will begin their new life together in a celebration of Christian marriage on Saturday, Sept. 30, 1989, at 4 p.m. in Community Chr. Ref. Church, Frankford, Ont. Their parents, Mrs. Anne Moelker of Frankford, and Mr. and Mrs. Kose Christiaan of Willowdale, are happy that the Lord has brought them together. Future address: 29 Sydney Cres., Batawa, ON K0K 1E0.			Widower, 60 years, not retired, non-smoker, in the Hamilton area, would like to meet a Christian woman with positive Reformed outlook for friendship, companionship and maybe marriage. Reply to file #2527, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.
<b>HAVERKAMP:</b> We, Eric and Adele, thank the Lord, the giver of life, for our new son, <div>CHAD EDWARD</div> born July 29, 1989, weighing 9 lbs. 4 oz. He is welcomed with love by his sisters Jerilee and Brooke, and his brother Lance. Chad is the eighth grandchild for both Edward and Janet Zwart of Grimsby and Peter and Willy Haverkamp of Jarvis. Psalm 100:4b, 5 Home address: General Delivery, Tottenham, ON L0G 1W0.	<b>PETERSON-SLOFSTRA:</b> With joy and thanksgiving to our God, Mr. and Mrs. Allan and Beverley Slofstra of Jarvis, Ont., are pleased to announce the forthcoming marriage of their son <div>MITCHELL ALLAN to KAYLA ANN</div> daughter of Mr. and Mrs. Thomas and Carole Peterson of Jarvis, Ont. The wedding will take place, the Lord willing, on Saturday, Sept. 30, 1989, at 3:30 p.m., in Wesley United Church, Jarvis, Ont. Future address: 7365 Wyandotte E. #105, Windsor, ON N8S 1R8.	With joy and thankfulness to the Lord, we hope to celebrate the 40th wedding anniversary of our parents, pake and beppe <div>DON and LENA HOLWERDA (nee Luyt)</div> May God continue to keep you in his providence. With all our love: Joyce & George Holwerda-Webb Lee, Matthew Jeanne & Gary te Sligte Corinna, Cindy, David Eleanor & Douglas Holwerda-Allison Donna Lee Holwerda Carmen, Levon Home address: 481 Indian Creek Rd. W., Chatham, ON N7M 2E4.		<b>Single Men and Women</b> If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.
<b>Marriages</b>			<b>Obituaries</b>	<b>Help Wanted</b>
<b>VAN TUYL-SCHREUDERS:</b> With joy and thanksgiving to God, whose guidance in our lives we acknowledge, Joe and Ann Van Tuyl of Wellandport, Ont., and Art and Corrie Schreuders of Tavistock, Ont., announce the forthcoming marriage of their children <div>JOANNE EVA-LYNN and JAMES HARVEY</div> The ceremony will take place, D.V., on Saturday, Oct. 7, 1989, at 3 p.m. in Riverside Chr. Ref. Church, Wellandport, Ont. Rev. M. Geleynse of Stratford officiating.			On Sept. 4, 1989, the Lord in his grace took to his eternal home our beloved and honourable father, grandfather (opa) and great-grandfather <div>FRANK ZEE</div> at the age of 95 years. He was predeceased by his beloved wife Ebelte on Apr. 11, 1986, and two sons-in-law. To God be the glory forever and ever. To him be our thanks for the many blessings He has given us through our father. Father Zee is remembered by his loving children: Grace & Peter van Assen — Edmonton George & Grace Zee — Red Deer Winnie & Ralph Prins — Lacombe Aafje & John Kooiman — Red Deer Ann & Simon Swier — Lacombe Tena & Adolf Opden Dries — Red Deer Jenny & Klaas Brink — Bentley Dorothy & Ben deBoon — Lacombe Helen & John Kits — Lacombe 52 grandchildren and 85 great-grandchildren. Funeral service and interment took place on Sept. 8, 1989, at 3 p.m. Correspondence address: c/o George Zee, 2 McDougall Cres., Red Deer, AB T4R 1T3.	Full-time or part-time all-round <b>baker</b> for retail store in British Columbia. Send resume to: Seafair Bakery, 6-8671 No. 1 Rd., Richmond, BC V7C 1V2.
	<b>For sale</b>			Single male or female dairy worker required for 100-cow dairy in Central Alberta. Call (403) 782-5960 or 782-4869.
	<b>FOR SALE:</b> Modern 30,000 sq. ft. of greenhouses in the Niagara Peninsula. Quick occupancy. Phone (416) 563-5181.			Interested in youth work? Are you enthusiastic and really care for kids? Then consider an opportunity for service in a Christ-centred residential program for children with emotional and behavioural problems. Live-in child care worker positions commence in September. Apply to: <b>Mutual Support Systems</b> R.R. #1, Perry Rd. Wellandport, ON L0R 2J0 (416) 899-2311



Classified/Events

<b>Help Wanted</b>		<b>Help Wanted</b>		<b>Help Wanted</b>		<b>Help Wanted</b>		<b>Help Wanted</b>			
<p><b>The Fellowship Christian Reformed Church of Brighton, Ont.,</b> a young, growing congregation of 90+ families, now vacant, is seeking a <b>new, energetic pastor</b> to lead us in creative worship, active congregational life and reach-out programs in the community. A church profile is available upon request. Send inquiry and resume to: <b>Search Committee      Fellowship CRC</b> <b>Box 699, Brighton, ON K0K 1H0</b></p>		<p><b>Shalom Manor Christian Homes for the Aged Inc.</b> has an opening for an RN, approximately four shifts per week, or two RN's to share this position. The applicant(s) should be able to speak Dutch and English, give Christian leadership and direction, be certified or eligible for registration as an RN in Ontario.  <b>Send resume to:</b> <b>Mr. H. John Kamphuis, Administrator</b> <b>c/o Shalom Manor</b> <b>12 Bartlett Ave., Grimsby, ON L3M 4N5</b> <b>Tel. (416) 945-9631</b>  <b>Closing date October 2, 1989</b></p>		<p><b>CARING FOR KIDS</b> Mutual Support Systems, a residential program for children, is looking for families in the Niagara Peninsula that would provide foster care for a child in their own home. Please reply to: <b>Mutual Support Systems</b> <b>R.R.#1, Perry Rd., Wellandport, ON L0R 2J0</b> <b>(416) 899-2311</b></p>		<p><b>Vacations</b>  <b>LANG'S RESORT</b> <b>Cottages and campgrounds RICE LAKE</b> Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book your '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure: <b>Lang's Resort</b> <b>R.R. #3, Box C, Rosemeath, ON K0K 2X0</b> <b>Phone: (416) 352-2308</b></p>		<p><b>Why not place your ad in the Classified pages?</b></p> 		<p><b>ADDRESS CHANGE</b>  Please use this form and allow four weeks for processing request.  Attach your present label here.  Please indicate when new address takes effect.</p>	
<p><b>LONDON AREA</b>  <b>DEVELOPMENT &amp; PROMOTION OFFICER</b>  The Five Christian School Societies in the greater London area are seeking a dynamic and highly motivated individual for this newly created position.  The person will be responsible for furthering the growth of Christian Education through initiatives in the areas of promotions, fundraising, membership growth, volunteer programming and community relations.  The ideal candidate will be a strong supporter of Christian education and have good organizational, interpersonal and communication skills; capacity for strategic and creative thinking; and leadership qualities.  The position offers a competitive remuneration package.  If you believe that you have the appropriate background and skills, please give us a call at (519) 433-5270 or reply in confidence to Mrs. S. Daugharty, c/o L.D.C.S.S., 24 Braeside Ave., London, ON N5W 1V3  <i>London Area: A Great Place to Live</i></p>		<p> <b>The Lighthouse Inner City Ministries in Toronto</b>  is blessed with growth. Presently we need three staff members but have only two who focus on counselling, sponsorship resettlement and diaconal work. Two missionary pastors serve the Word Ministry in two emerging churches.  <b>Special Concerns</b> • the unfilled vacancy of General Co-ordinator (due to financial reasons). • our mortgage of \$23,000 is up for renewal next spring, if paid off we will save on the \$3,000 yearly interest. • a \$20,000 shortage on income so far this year.  Please help us to continue to help others. Thank you for your support.</p>		<p><b>Be a Lighthouse Keeper</b> <small>The Lighthouse 1008 Bathurst Street, Toronto, Ontario M5R 3G7 (416) 535-6262</small></p>		<p><b>Immanuel Day Care Centre</b>  requires an ECE graduate in the near future. Persons interested in this position should forward their resume to: <b>Immanuel Day Care Centre, 25 Channel Nine Court, Agincourt, ON M1S 4B5. Attention: Mrs. H.A. Meininger.</b></p>		<p><b>Wanted      Wanted</b>  <b>NEEDED</b> The Jarvis Chr. Ref. Church needs 10 copies of "By Grace Through Faith" by Dr. R. Kooistra. Do you have a copy/copies you are willing to part with? Please contact: <b>Rev. N. Cornelisse, R.R. #1, Jarvis, ON N0A 1J0. Phone (519) 587-5043.</b></p>		<p><b>Real Estate      Real Estate      Events      Events</b></p>	
<p><b>LONDON</b>  <b>Residential Real Estate Services</b>  <b>Derric G. Bakker</b> Sales Representative Office: (519) 472-8930 Res.: (519) 672-8422 Fax: (519) 472-1533  <b>It's good to know someone who knows.</b> You or anyone you know moving to or from London? Call today for service that's guaranteed in writing!</p>		<p><b>Vancouver Christian School</b>  invites you to a <b>40th anniversary reunion and celebration</b> at their new elementary campus, 3496 Haida Dr., on <b>Wednesday, October 11, 1989</b>, seating at 7:30 p.m. <b>Speaker:</b> Mr. Gerry Ensing, former principal and Director of Independent School Branch Victoria. <b>R.S.V.P. (604) 435-3113 by October 2, 1989.</b></p>		<p><b>mail to:</b> <b>CALVINIST CONTACT</b> <b>4-261 Martindale Rd.</b> <b>St. Catharines, ON L2W 1A1</b></p>							



Events

You're invited  
to the  
DEDICATION  
CEREMONIES

OF THE NEW

HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL

ON

SATURDAY, OCTOBER 14, 1989  
2:00 p.m.

Guest Speaker:  
Dr. Joel H. Nederhood

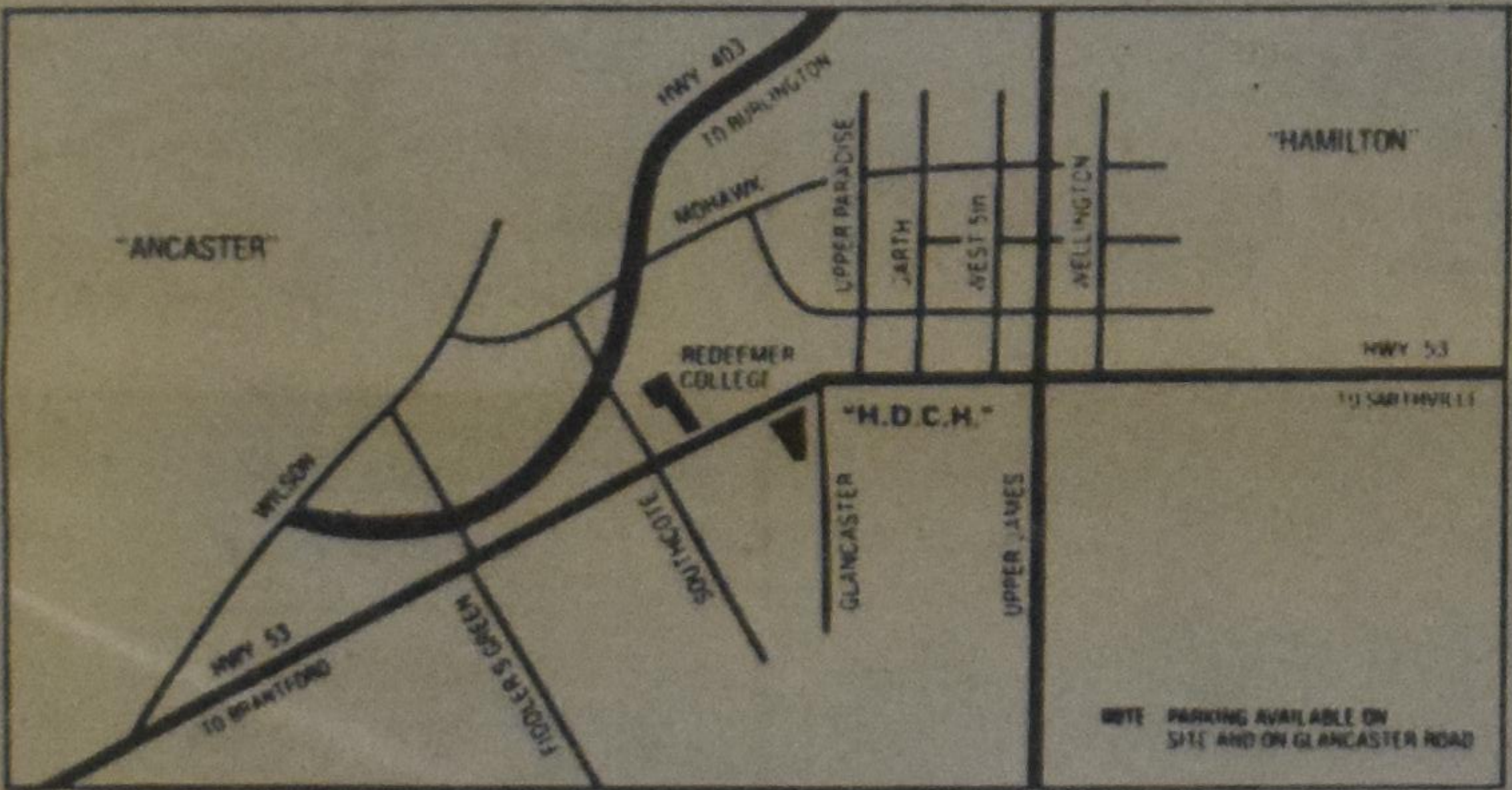
PROGRAM

Speaker: Dr. Nederhood  
Unveiling of cornerstone  
Music and fellowship  
Tour of new school campus  
Refreshments



HAMILTON  
DISTRICT CHRISTIAN  
HIGH SCHOOL

92 Glancaster Road  
Ancaster, Ontario  
L9G 3R9  
(416) 648-6655



Weekly puzzle by Hank Harrington

ACROSS

1 San Antonio mission

6 Exclamations

9 Phrygian king

14 Poisonous substance

15 Fido's M.D.

16 Old-womanish

17 Teases

18 Bunyan tool

19 Auxiliary building

20 Hibernating

22 Curve

24 Hideous one

25 Baseball's Casey

27 Barracks

28 Soldier; abbr.

31 Vintage auto

32 Bear kin

34 Woes

36 Fiver

37 Marilyn or James

41 Dictionary

43 Rail items

44 Publisher's VIP

45 Scratch

46 — on (urges)

47 "Born in the —"

48 From — Z

49 Needle opening

50 Art movement

53 Composition

57 Skip over

58 A Wallach

59 Englishmen

63 Water sprite

65 Doctors' gp.

67 Confusion

68 Charged particle

69 Chess master Mikhail

70 Cadet

71 Youngsters

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Last week's puzzle

PAWS CONGA JOKE  
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SENTENCE UNGUE  
TEE DEAT  
SLAYER MARKSOFF  
AERO ELSE SRI  
THROUGHYAMERICAN  
IAN ROAD NAME  
ENABABLE SHARED  
EVOE LAT  
ATONE HANDSOME  
JAPANESEFEETLES  
ADBT JARES EDIT  
RUNE DWELT PERE

2 Moos

3 Leafstalk angle

4 Tiny insects

5 Beginning

6 Filmdom's Gardner

7 Geometric figure

8 Cubic meter

9 Petty officer; abbr.

10 Nalvete

11 Wild dog

12 Watchful

13 Genders

21 Puncture

23 Noisy

26 Ger. negative

28 Stack

29 Escaped

30 161

33 Bagel filler

35 Position

38 Run amok

39 Wild revelry

40 Being

42 Lettuce

43 Cotton mass

45 Greatest

50 "Mr. Chips"

51 Organic compound

52 The South

54 Make joyful

55 Inclines

56 Banish

60 Cart pullers

61 Glets

62 Ger. admiral

64 Nav. off.

66 TV alien

Calendar of Events

- Sept. 23 Coffee Break & Story Hour Inspirational Rally 1989 at Redeemer College, Ancaster, Ont. To register contact: Olga Anjema, R.R. #2, Wyoming, ON N0N 1T0 or phone (519) 786-5557. Absolute deadline is Sept. 14!

Sept. 23 Rev. Guy Corvers' 25th anniversary in the ministry. Social gathering at 8 p.m. at Knox Christian School, Bowmanville, Ont. For further info. call (416) 983-9296.

Sept. 23 Salem Chr. Mental Health Association membership meeting (10:00 a.m. - 12:30 p.m. at 5920 Atlantic Drive (CLAC head office), Mississauga, Ont. Directions: take Dixie Rd. N. off Hwy. 401 to Enterprise Rd. E., then go north on Atlantic.

Sept. 29 CBC artists Jan Overduin (organ) and Erik Schultz (trumpet) in concert at 8 p.m. at Grace CRC, Scarborough, Ont. Also contemporary art exhibit by Canadian artist Wilhelmina Kennedy. Admission \$10.

Sept. 29-Oct. 1 Back-to-God Hour rallies in B.C. featuring Rev. Juan Boonstra. Sept. 29: 8 p.m. at Mountain View Assembly, Smithers; Sept. 30: 7:30 p.m. at Second CRC, Abbotsford; Oct. 1: 11:30 a.m. at First CRC, Victoria; Oct. 1: 6:30 p.m. at Maple Ridge CRC, Maple Ridge.

Sept. 30 "Building a Better Workplace," a CLAC-sponsored conference from 9 a.m. - 3 p.m. at Redeemer College, Ancaster, Ont. Keynote speaker: Dr. John Redekop. Workshops led by Mark Larratt-Smith, Neil Roos and Ed Vanderkloet. To register call (416) 670-7382.

Oct. 1 First Ladner CRC, Delta, B.C., gives praise and thanks to the Lord for Rev. Herman Salomons' 25th anniversary in the ministry.

Oct. 5-14 Concerts by the Brouwer Brothers, trumpeters, and organist Andre Knevel. Oct. 5: Dundas St. Centre United Church, London; Oct. 6: First CRC, Sarnia; Oct. 7: Providence CRC, Beamsville; Oct. 11: Simcoe St. United Church, Oshawa; Oct. 12: Covenant CRC, St. Catharines; Oct. 13: Maranatha Can. Ref. Church, Fergus; Oct. 14: Central Presbyt. Church, Hamilton. All concerts at 8 p.m.

Oct. 7 Musical evening of praise and thanksgiving by Grace and Colleen Reinders. At 7:30 p.m., Covenant CRC, St. Catharines, Ont.

Oct. 11 Fall rally of the Ottawa-region CRC Ladies' League commemorating 35th anniversary. Location: Athens, Ont. For info. contact Mrs. Isabel Wouda, Box 359, Cobden, ON K0J 1K0.

Oct. 14 Official dedication of the new Hamilton & District Christian High School. Keynote speaker: Dr. Joel Nederhood. Keep this date open! More information to follow soon.

Oct. 14 Organ recital by John Wm. Vandertuin at Redeemer College, Ancaster, Ont. at 8 p.m.

Oct. 14 Christian Family Support Group for the emotionally ill and their families. At Christian Horizons, Elmira, Ont., at 10:30 a.m. Speaker: Mr. H. Faber on: "Estate Planning for the (psychiatrically) disabled." For registration phone (416) 639-1075.
- Oct. 19 Fall rally of the Wyoming-region Canadian Fed. of CR Women, at First CRC, Sarnia, Ont.

Oct. 20-21 25th anniversary celebrations of London District Christian Secondary School, London, Ont. For info. contact Henk Vandezande at (519) 455-4360.

Oct. 21 30th annual meeting of the All-Ontario Diaconal Conference. At John Knox Chr. School, Brampton, Ont. Theme: "Encourage One Another." Open to all! For info. call Ben Vandezande at (416) 646-4511.

Oct. 21 1989 All-Ontario Holy Spirit Conference at Kennedy Rd. Tabernacle, Brampton, Ont. For info. about registration contact Christian Communications Centre at (416) 890-3222.

Oct. 27-29 40th anniversary weekend of Immanuel CRC, Cornwall, Ont. For info. call (613) 937-4888.

Oct. 28 United Way benefit concert by St. Thomas & District Male Choir, St. Thomas' Ladies Choir and Kettle Creek Kids Concert Choir. At 7:30 p.m., Knox Presb. Church, St. Thomas, Ont.

Oct. 28 Bazaar at Trinity Chr. School, Burlington, Ont. Fun and fellowship. Crafts, games, novelties, produce, good food and giant auction. Doors open at 11 a.m. Barbecue dinner at 4:30 p.m. (tickets required). Auction starts at 6:30 p.m.

Oct. 31 Redeemer College's Annual Senior Citizens' Day. Admission \$7.50 p.p. including lunch. Registration at 9:30 a.m. For info. call (416) 648-2131.

Nov. 2 "Further along the road less travelled — Perspectives on spirituality and personal growth," a LifeCycle Learning Workshop with best-selling author Dr. M. Scott Peck. At the Skyline Triumph, 2737 Keele St., Toronto, Ont. To register call (617) 964-5050 or FAX (617) 965-5054.

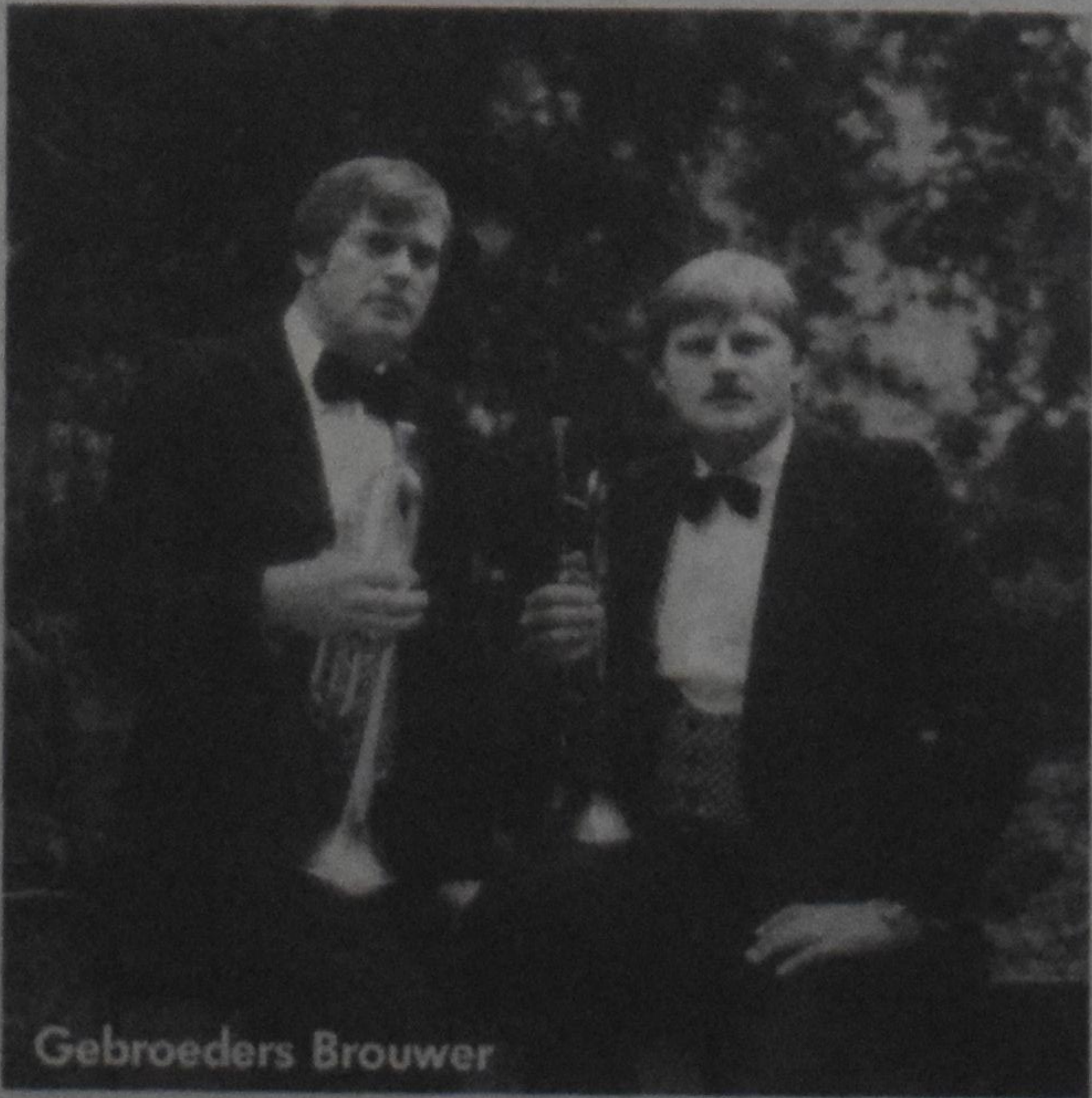
Nov. 3-4 25th anniversary of the Christian School, Agassiz, B.C. Former teachers, alumni and friends are invited. For info. contact Mrs. B. VanderVeen, Box 858, Agassiz, BC V0M 1A0 (604) 796-2848.

Nov. 4 Fifth annual auction at the Christian School, Sarnia, Ont. Watch for local announcements.

Nov. 9 CFFO Provincial Board meeting from 10 a.m. - 4 p.m. in the CRC, Georgetown, Ont. For info. call (519) 837-1620 (a.m.) or (519) 338-3214 (p.m.).

Nov. 10 "Italian Baroque and Beyond," first of the Stained Glass Concert Series 89/90. With Boris Brott and the Amadeus Orchestra and the Redeemer College Choir. At 8 p.m., Redeemer College, Ancaster, Ont. Pre-concert lecture at 7 p.m. For tickets call (416) 648-2131.

Nov. 11 Concert of chamber music by pianist Mary VanderVennen, violinist Mara Westerblom and cellist Patricia Hiemstra, together with a dance performance by Gioia Seerveld. At 8 p.m., Grace CRC, Scarborough, Ont. Admission \$10.



Gebroeders Brouwer

IN CONCERT  
"Holland's Greatest  
Trumpet Players"

the  
BROUWER BROTHERS  
"Organ and Trumpets"

with

ANDRE KNEVEL  
at the console

- LONDON: THURSDAY, OCTOBER 5—8 p.m.  
Dundas St. Centre United Church

SARNIA: FRIDAY, OCTOBER 6—8 p.m.  
First Christian Reformed Church

BEAMSVILLE: SATURDAY, OCTOBER 7—8 p.m.  
Providence Chr. Ref. Church

OSHAWA: WEDNESDAY, OCTOBER 11—8 p.m.  
Simcoe Street United Church
- ST. CATHARINES: THURSDAY, OCTOBER 12—8 p.m.  
Covenant Christian Reformed Church

FERGUS: FRIDAY, OCTOBER 13—8 p.m.  
Maranatha Canadian Ref. Church

HAMILTON: SATURDAY, OCTOBER 14—8 p.m.  
Central Presbyterian Church



# Books

Robert VanderVennen, book review editor

## Education

# Teaching school with Christian insight

DATE

OCT 05 1989

## Walking with GOD in the Classroom

Christian Approaches to Learning & Teaching

Harro Van Brummelen

*Walking with God in the Classroom: Christian Approaches to Learning and Teaching, by Harro Van Brummelen. Burlington: Welch Publishing, 1988. Paperback, 187 pp., \$19.95. Reviewed by Agnes Struik, Christian school consultant in Toronto.*

"Walking with God in the classroom" is no easy feat, according to Harro Van Brummelen. In this comprehensive book on teaching and learning few stones are left unturned. The ideas draw significantly on the work of contemporary Christian educators like Geraldine Steensma, Jack Fennema, the Curriculum Development Centre, Nicholas Wolterstorff and John Van Dyk, ideas that have been presented and discussed in the Christian school community in the last 20 years.

### Goals and models

The first chapter introduces us to the context for Christian schooling by defining the role of the school and establishing its aims and goals. Van Brummelen challenges educators "to prepare children to be and become Kingdom citizens in such a way that they can participate in culture in a Christian way." Implicit in this challenge is the need to establish aims and goals for teaching and learning consistent with our challenge.

Chapter 2, devoted to teaching in a Christian manner, emphasizes Steensma's model of the teacher's task as

prophet, priest and king, and makes use of Van Dyk's approach to teaching by guiding students through structuring, unfolding and enabling.

The chapter on "models of learning" presents a brief but almost superficial critique of past learning models, followed by a Christian alternative based on the biblical view of children as image-bearers of God. The model acknowledges guiding, structuring, unfolding and enabling as an approach to teaching and learning. It presents four phases of learning which can be used effectively to lead to exercising responsive obedience to God.

### Main concern

Three chapters are devoted to the curriculum, the number one concern of Christian educators. Numerous examples are provided from classroom teachers who have struggled with curricular issues.

Van Brummelen begins by stating that one's worldview and view of knowledge are key factors in developing any curriculum. Though he favours an integrated (internally and externally consistent) approach to education, he delineates different domains of learning which parallel the traditional subject approach. The final chapter of this section provides a comprehensive overview to planning yearly curricula and writing thematic units.

I found the chapter on evaluation to contain many thought-provoking suggestions and ideas about testing,

grading and reporting. The chapter which touches on the school as community lacks the coherence and intensity of the previous chapters.

### No personal tools

The last chapter was disappointing to me. After presenting teachers with such an enormous responsibility, it gives them little insight and direction for their personal lives as they walk with God in the classroom.

Perhaps that chapter provides us with a clue as to what's missing in this book. In his attempt to cover all the bases, the author overwhelms us with the enormity of the task of teaching with Christian faithfulness. But the tools to do the job are not to be found in this book.

Although the book tackles the problem of implementation, like so many books on Christian teaching, it does not really go beyond a clear articulation of a Christian philosophy, framework and curriculum. There is a distance between what "should," "ought" and "must" be done and what actually happens in the classroom.

In this book the seriousness of the challenge to teach in a Christian way overrides attention to the personal experience of teachers in the day-to-day life in the classroom. New and prospective teachers may be intimidated by all the emphasis on what they must do, and less emphasis on helping them to understand who teachers are and what circumstances they will face in the classroom in which they find themselves. The task of teaching as presented here lacks the life, spontaneity and excitement that is part of teaching in a Christian way.

### A point of departure

This book will function well as a college textbook for education classes. The provocative questions at the end of each chapter can lead to stimulating discussions. Christian school faculties would do well to read this book together, and use the questions to help them clarify their vision and task. Perhaps they can go a step beyond the book to ask what the resulting implications are in their daily work.

Van Brummelen has made an excellent contribution to the Christian school community by providing a clearly articulated vision for education which, whether we agree with it or not, provides a point of departure from which schools can define their own priorities and set their own course of action.



## Friends of God

Wayne Brouwer

## "Precious Lord, take my hand"

"I love you, O Lord, my strength." (Ps. 18:1)

There's a place in one of our London parks called Storybook Gardens. It's a children's village, filled with scenes from nursery rhymes and fairy tales. There are animals to touch and feed and watch, and play areas for jumping and running and climbing.

At one point there's a children's maze made of four-foot fencing. It's a human puzzle full of blind alleys and dead-ends. Our girls have mixed feelings about the maze. They ran right on into it the first time. Kimberly dashed ahead, finally blundering her way through by trial and error. But Kristyn and Kaitlyn got stuck. The walls closed in on them. There was no way out. All of a sudden a desperate crying and fearful wailing rose above the maze! And Daddy, who can see all things, had to rescue them from the melancholy of the maze!

### The maze of melancholy

There are times in our lives when we all enter the "maze of melancholy." We feel weak and helpless and lost. The walls start closing in around us. There's no future and no past — just the hopeless grim skies of now.

You can see David walking in his own maze of melancholy in Psalm 18: "The cords of death entangled me; the torrents of destruction overwhelmed me" (vs. 4). The whole Psalm resonates with struggles and bleak moments. It reminds me of the songs of William Cowper. He was a member of John Newton's congregation in Olney, England, in the 1700s. Some of his poetry has found its way into the new *Psalter Hymnal* of the Christian Reformed Church. "God moves in a mysterious way, his wonders to perform," declares one of his testimonies.

But William Cowper has a troubled soul. He began to slip in and out of depression. He spent a year and a half in what was then called an insane asylum. His hymns began to take on a darker colour. There's a cry of spiritual loneliness:

*Where is the blessedness I knew, when first I sought the Lord?  
Where is the soul-refreshing view of Jesus and His word?*

And later, we hear this lament from Cowper's maze of melancholy:

*I hear, but seem to hear in vain, Insensible as steel;  
If aught is felt, 'tis only pain, To find I cannot feel.  
Thy saints are comforted, I know, And love thy house of prayer.  
I therefore go where others go And find no comfort there.*

Cowper died of a broken heart and a crushed spirit. Sometimes we want to die too, stranded in our maze of melancholy. David says "the snares of death confronted me" (vs. 5). The weakness of the human spirit is no match for the combined terrors of friendlessness, fear and fatigue. "The cords of the grave coiled around me."

### Scaling the walls

But another theme plays out Psalm 18. "The Lord is my rock, my fortress and my deliverer!" (vs. 2). "He reached down from on high and took hold of me; he drew me out of deep waters!" (vs. 16). "The Lord was my support" (vs. 18). "With my God," says David, "I can scale a wall" (vs. 29), even a wall in the maze of melancholy!

And somewhere in between comes the prayer of verse 6: "In my distress I called to the Lord!" Somehow, says David, "My cry came ... into his ears." And God opened a door in his maze of melancholy.

Early this century, Tommy Dorsey, the blues songwriter and musician, had a moment when the world had collapsed around him and he wandered in his private maze of melancholy. He sat at his piano and wrote this prayer:

*Precious Lord, take my hand, lead me on, help me stand;  
I am tired, I am weak, I am worn;  
through the storm, through the night, lead me on to the light;  
take my hand, precious Lord, lead me home.  
When my way grows drear, precious Lord, linger near;  
when my life is almost gone,  
hear my cry, hear my call, hold my hand lest I fall;  
take my hand, precious Lord, lead me home.*

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.